THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 35. NEW-YORK, SATURDAY, NOVEMBER 14, 1835. WHOLE NUMBER, 243.

For the Churchman.

MR. EDITOR,—There is a truth and poignancy in the following lines of "The golden Herbert," that may well excuse a little roughness. He has headed them "The British Church," but I should be glad to see them in your columns with the equally appropriate title of

The Protestant Episcopal Church.

I JOY, dear Mother, when I view
Thy perfect lineaments, and hue
Both sweet and bright.

Beauty in thee takes up her place,
And dates her letter from thy face,
When she doth write.

A fine aspect, a fit array,
Neither too mean, nor yet too gay,
Shews who is best.

Outlandish looks may not compare;
For all they, either painted are,
Or else undrest.

She on the hills, which wantonly
Allureth all, in hopes to be
By her preferred,

Hath kiss'd so long her painted shrines,
That even her face by kissing shines,
For her reward.

She in the valley, is so shy
Of dressing, that her hair doth lie
About her ears.

While she avoids her neighbor's pride,
She wholly goes on the other side,
And nothing wears.

But, dearest Mother, what those miss,
THE MEAN, thy praise and glory is;
And long may be!

Blessed be GOD, whose love it was
To double-moat thee with his grace—
And none but thee.

INDAGATOR.

COMMUNICATIONS.

For the Churchman.

WINE AT THE COMMUNION — TEMPERANCE AND TEMPERANCE SOCIETY.

(*Concluded from p.* 965.)

THE view I have taken of this subject, and the conclusions I have drawn, render the inquiry as to the kind of wine made use of by our Saviour when he instituted the sacrament, of less importance than these *Aquarians* would have us believe; but lest it should be said that I pass over this part of the subject for fear of grappling with it, I beg pardon for still trespassing upon your patience.

It is here, indeed, the inquiry should have commenced, and all their attempts to bring up an array of 'Hebrew and Arabic learning,' is but an effort to blind the minds of their opponents. For what bearing pray has the question, of what was the ordinary beverage of the Jews, from the days of Moses to the Babylonish captivity, or the kinds of wine in use among them at that time, to do with an inquiry concerning the kind of wine made use of by our Saviour, until it has been shown that he used a wine that was in common use four hundred years before his appearance.

But even this inquiry may be saved, if we adopt the notions of some of the modern innovators, and understand the phrase '*the fruit of the vine*,' made use of by our Saviour, literally, and suppose that instead of drinking *wine*, they merely ate the grapes, or at furthest, squeezed the juice from the grapes with the hand, and drank it fresh. But Professor Stuart does not go with this class of reformers, for he can see no reason why our Saviour should 'take the *cup*, give thanks, and give it to his disciples, saying, *drink* ye of it;' (Matt. xxvi. 27,) and of which 'they all drank,' (Mark xvi. 23,) unless there was something in it to drink. Nor can I see how, when the church at Corinth had come together to eat the Lord's supper, that some 'should be drunken,' (1 Cor. xi. 21,) unless the cup had something in it that would intoxicate. The Professor, too, is willing to admit that the cup contained οἶνος; but then in his opinion 'comes the tug of war,' and he exultingly asks Dr. Sprague, 'How do you determine what kind of οἶνος or *wine* it was?' and on this he adds, 'If the word οἶνος itself had been used *i. e. wine*, instead of the *fruit of the vine*, it would still have left us in the same condition, viz. uncertain whether the first (*ayin*,) second (*tirosh*,) third (*asis*,) fourth (*soveh*,) fifth (*hemer*,) or sixth kind of wine (*shekar*,) was used by our Saviour and his disciples;' and then asks, '*How is this question to be determined?*'

I know not but these questions in the mind of the Professor involve *real* difficulties, but I am unable to see them in that light. I am not disposed to doubt either his intelligence or his honesty on this subject, but it seems to me that no man of ordinary information on these subjects, and in the exercise of an unclouded judgment, could doubt for a moment. These questions, too, seem to have in them more of casuistry than of sense, and if the Professor read this letter to the Doctor a second time, it would seem that he must have discovered it.

The Professor writing to the Doctor reasons thus: 'When I open the Hebrew Scriptures I find five different words used to designate wine; *ergo*, there are five kinds of wine. Which, dear brother, shall we use?' This conclusion is as profound as would be the following: 'The Arabic has thirty words to designate a camel; *ergo*, they have thirty kinds of camels.' The use of five words in the Hebrew to designate wine, no more proves they had five kinds of wine than the thirty words in Arabic prove the existence of thirty kinds of camels.

Nor is it true that the five words cited by the Professor denote five kinds of wine. The *shekar* is a term of general import, including all kinds of *intoxicating drinks*. It is applied to wine but once in the whole Bible, (Num. xxviii. 7,) where it is used to signify the same as *ayin*, and applied to the drink-offering to the LORD. (Comp. Exodus xxix. 40; Lev. xxiii. 13; Numbers xv. 5; x. 28; vii. 14.) The *soveh* I have shown was not applied to any kind of wine, but denoted any intoxicating drink. Gesenius gives but two instances in the Bible, where it signifies any kind of drink, (Isa. i. 22; Hosea iv. 18,) in both of which he renders it by wine; but by our English translation it is rendered drink in the latter passage.

The Hebrew noun *hemer*, I have shown, is used only twice to denote wine, (Deut. xxxii. 14; Isa. xxvii. 2,) and in one instance it denotes 'the pure blood' (i. e. the juice) of the grape, and is therefore synonymous with *ayin* if fermented, with *tirosh* if not,—while the *asis* seems to have been applied to both. Neither of the foregoing terms are of frequent occurrence. The *shekar* signifies wine once: *hemer* and *soveh* twice, and *asis* four, or at most five times in the whole Bible; and in all these cases evidently refer to either the *ayin* or *tirosh*.

We have then only two kinds of wine to decide between; and this, I apprehend, will be no difficult matter. I have already shown that the *tirosh* could be made only in August, September, and October; and that it could be preserved in that form only for a short time; and hence could not be procured during nine months in the year. All wine, therefore, used during that time must have been the *ayin*.

Now, the crucifixion took place on Friday, April 3; and the Sacrament of the Lord's Supper being instituted after the resurrection must have been later still. Now, all the *tirosh* made the preceding year would have been converted into *ayin*, for more than four months preceding this period; and hence, if our Saviour made use of the ordinary wine of the country, it must have been the *ayin*, or *fermented wine*. This *ayin*, however, like the Greek οἶνος, might have been pure or mixed, sweet or sour, red or white; it might have come from Lebanon or Hebron, from Libnah, Sorek, Jazer or Abel; or from Gaza, Sharon, Ascalon or Tyre; but still it would be fermented wine, the *ayin* of the Hebrews. The harsh wines of Corinth, (Alex. ap. Athu. Lib. 1,) the strong wines of Icaria, (Ibid.,) with the white wine of Mende, (Ibid.,) and the superior wines of Chios and Lesbos,) were all of them reckoned among the οἶνος of the Greeks, whether pure, or mixed, (Archæl. Græc. v. 19,) or perfumed with myrrh or violets, roses or other aromatics. (Archæl. Græc. Ibid.) So among the Romans, the wines, whether Falernian, Abanian, or Surrentinian; whether *novum*, of the present year's growth, or *trinum*, three years old, whether *molle* mellow, *austerum* harsh, or *fortius* strong, were still called *vinum*, (Adams' Rom. Antiq.; Plin. xxiii. 1, 20; xvi. 6, 8; ix. 11, 12,) and all the οἶνος of the Greeks and vinum of the Romans, had been fermented; the latter calling the fresh juice of the grape *mustum*, (Adams' Rom. Antiq. ubi sup.,) the former being without any single word to designate it, but denominated it νεος οἶνος, *new wine*. (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38.) If, therefore, our Saviour made use of the Greek οἶνος, Roman vinum or fermented wine, the kind can be of no more consequence, than whether we communicate with Madeira, Lisbon or Malaga, or the wines of Bordeaux, Lissa or Constantia. The foregoing conclusion is strengthened by the use of the word οἶνος in the New Testament. The Jews reproached the Saviour with being a οἰνοπότης, translated a '*wine-bibber*,' literally a wine drunkard. (Matt. xi. 19; Luke vii. 34.) At the marriage in Cana of Galilee, they had no οἶνον, (John ii. 3,) and JESUS turned water into οἶνον, (verse 9,) and the governor of the feast tasted of the οἶνον. (verse 10.)

So Paul, who had been brought up at the feet of Gamaliel, who had travelled in Greece and Rome, and was acquainted with the literature of both nations, warns the Ephesians 'not to be drunk with *wine* οἴνῳ, wherein is excess.' (v. 18.) So, too, in his Epistle to Titus, he is directed to see that 'the aged women be not given to οἴνῳ πολλῷ, *much wine*, that they may teach the young women to be sober,' &c. (ii. 3, 4.) Peter says to those to whom his Epistle was directed, that formerly 'we walked in lusts, οἰνοφλυγίας, and excess of wine.'

In all the New Testament there is but one kind of wine mentioned, and that the common οἶνος of the Greeks; and, therefore, if by the '*fruit of the vine*,' we are to understand οἶνος, it must be that kind. There, too, we find the *abuse* of wine condemned, but not its *use*. The exhortation is not, as now, 'touch not, taste not of wine,' but 'drink a little οἴνῳ for thy stomach's sake, (1 Tim. v. 23,) but be not drunk with οἴνῳ, wherein is excess.'

It is not improbable that Paul in his Epistle to Timothy, had in view the customs and maxims of the Grecian nation, to which Timothy belonged, (Acts xvi. 1,) and among whom it was not at all times customary for the young to drink wine, (Plato De Leg. L. 2; Athen. L. x. c. 7,) though at an earlier period it is usually mentioned with bread, and all partook of it; (Comp. Hom. Il. ix. 190 et seq., 591 et seq.; Odys. vi. 89, Pope's Trans.; Ana. Ode xv. et Bourne's Trans. Ovid de Rem. Amor. Græc. Arch. v. 19;) but when age or disease had blunted the sensibilities of youth, wine was directed to be used; and it is by no means improbable that he had in his mind the maxim mentioned by Libanus, (Ep. xv. 78,) that continued water-drinking weakened the stomach.

If Paul had looked upon a moderate use of wine as sinful, it is passing strange that he should not have intimated it in his Epistle to the Corinthians, and that he should have addressed Timothy in the language he did.

It is no new doctrine that wine and other intoxicating drinks were given to men as a *punishment*. The same had been said before the days of Aristotle, but he on the contrary declares 'that it was given as a medicine, that the soul might acquire modesty, the body health and vigor.' (De Leg. L. 2.) But CHRIST and his Apostles have left the use of wine where they found it; but have uttered the most direful threatening against its abuse.

I might draw another argument, were it necessary, from the practice of the primitive Christians, to prove that they used οἶνος, or *vinum*, at the Sacrament of the Lord's Supper; but the length of this article, and the amount of proof already advanced induce me to pass it, with merely citing a few authorities, from which it may be proved: Justin Martyr Apol. ii. p. 97, or i. p. 125; Irenæus adv. Haer. i. 9; iv. 57; v. 2; August. de Doc. Chris. iv. 21; Theophylact 19; Joas. Dem. iv. 14; Cyprian, Ep. 63.

I believe I have now examined every prominent argument drawn from the practice of the ancients, or the language of Scripture, which has been advanced to prove the sinfulness of the moderate use of wine; and, if I am not much mistaken, in my proof, I have shown that they are groundless, and, therefore, every attempt to abolish wine from the communion is downright sacrilege.

But before quitting this subject, I beg leave to offer a few suggestions on a principle much insisted upon by many of these *ultra Aquarians*, viz. *That the use of any liquors, containing alcohol, whether distilled or fermented, produces an artificial excitement on the system; that such excitements are unnatural, and, therefore, injurious; and that all strength gained in this manner to-day is so much subtracted from the natural force of the system to-morrow.*

I am aware that the truth of this proposition has received the sanction of many medical men, who of all others should be acquainted with the physiology of the human system; but even their authority has not been sufficient to convince me of its correctness.

It is one of the first principles of natural history, that the characteristics of any animal are to be learned by studying its structure, habits and modes of living. By studying the structure of the lion, we discover powerful fangs and jaws; tremendous talons and courage, united with vast strength; hence we conclude him to be carnivorous. By proceeding further, and acquainting ourselves with his *habits and mode of living*, and finding him subsisting on flesh, which he uniformly takes by surprise, we pronounce him to be ferocious and carnivorous. From evidence of a similar kind, we characterize the sheep, mild, timid, and herbivorous. It is by reasoning in this manner, by an accumulation of facts, and a generalization of particulars, that the visionary chimeras of many philosophers concerning the natural state of man have been exploded, and the general truth established beyond a reasonable doubt, that *man is an omnivorous, gregarious animal, and society his natural state.* (Aris. Pol. b. i., c. 1, b. iii., c. 4, by Gille; Kaimes' Sketches of Man, b. ii, c. 1; Furgison on Civil Society, p. 1, sect. 1; Lawrence's Lect. on Phys., Zool. and Nat. Hist. of Man, part 1, sect. 1, cap. 7; Cuvier's Animal King., order Bimana, Puff. Law Nat. b. vii. c. 1, sect. 7; and Barleysus' notes.; Black. Com., Eng. Law, b. p. 47; Strabo Geog. L. 16; Russell's Hist. An. Europ. p. 1, lett. 1.)

In a similar manner must we inquire whether exhilaration or excitement by external or artificial agents is natural to man, if we would arrive at any just conclusion; this question, like every other in natural history, being one that cannot be decided by arguments *a priori*. I say, '*exhilaration* or *excitement*,' because I consider them as different species of the same genus; or perhaps more properly, the one is the reciprocal of the other, exhilaration producing excitement, and excitement causing exhilaration.

This excitement or exhilaration may be either physical or mental, and in our examination we must not confine our attention to either species, but attentively study all the different varieties of either kind, to which man is subject, or which he seeks. Like a faithful historian, we must contemplate *man* in all the different conditions of his being.

Scarce any one can be ignorant of the excitement produced upon a speaker when he becomes engaged in the subject he happens to be discussing, or of the accelerated force it gives to the pulsations of his heart; and there can scarcely be an individual who has not experienced a thrilling sensation spread through his frame, while he listens to the eloquence of the lawyer while warmly advocating the cause of his client, or of the ambassador from heaven while pleading the cause of the Redeemer. The impassioned language of the speaker, his increasing energy and growing eloquence, the flash of his eye, or beaming radiance of his countenance, at the different turns of his oration, together with the almost breathless attention of the audience, are proofs which cannot be mistaken, that a feeling, an excitement of no ordinary kind, has taken hold upon them. Swayed by the persuasive or exciting eloquence of some orator, we have seen the most absurd and contradictory decisions made by popular assemblies in all ages of the world. The histories of Greece and Rome, to say nothing of modern times, furnish abundant evidence of the truth of this assertion.

But men are excited not only by the solemnities of religion, the dread realities of an eternal world, and the weighty concerns of state; but the fiction of some comic actor will call forth deafening bursts of applause, or his tragedy deluge an audience in tears. There is scarce an object of pursuit in the literary, political or religious world, which has not in its turn been, or is not now, the cause of exciting individuals or even whole communities. Causes proper and praiseworthy in themselves, have in their *abuse* given rise to wars and rebellions, infidelity and fanaticism, monomania and insanity; ambition, love of glory and of fame, yea, of *posthumous fame*, (see Cicero's Letter to Lucius; Lucæius' Ep. ad. Fam. b. i., Ep. 20; Pliny's Epistle to Cornelius Tacitus, b. vii. Ep. 33,) have all acted and are still acting as the strongest inducements to human action. The field of battle, the temple of the living GOD, and the cars of Juggernaut, have all been witnesses to excitements of the most extraordinary kind. Indeed, there does not seem to be a field of human action, where excitement does not enter, where it is not the main spring of human action. Man is excited to sin and to holiness, to obey and to transgress the laws of his country. His love and his hatred, gratitude and revenge, his *meats and his drinks*, are all inducements or excitements to action. The operation of this principle is as general, as *limited* intelligence is universal. We know nothing passed of life that is free from its influence. It seems to be a necessary concomitant of life itself, a law of our nature, that we should at all times be subjected to the influence of some external agent or moved by some ulterior object, which, when confined within its proper sphere, conduces to the happiest results; but when permitted to pass its proper bounds introduces disorder and confusion into the system—produces disease and death. Deprived of the operation of this principle, life would be a dull monotonous round of ceremonies. Reasoning, then, from analogy, we are not justified in concluding that the excitement produced by a glass of wine is unnatural, and therefore injurious.

But it may be said that this peculiar kind of excitement is unlike every other, and is not as universal. To this it may be replied, that the effect of a small quantity is not unlike the effect of a full meal of victuals. Both quicken the pulse and exhilarate the whole system.

So, too, if we examine the prevalence of the use of intoxicating drinks by the light of history, we shall find them almost as universal as the human species is extended; and in the few instances where some savage tribes have no *drinks* of this kind, they supply its place by the fumes of some exhilarating plant.

We have positive evidence that fermented liquors were in use immediately after the flood, (Gen. ix. 21,) and it is the opinion of many learned men, that it was known in the days of Adam. (Calmet on Wine.)

The invention or discovery of wine of grapes among the Egyptians, the most ancient of ancient nations, was so early that they attributed it to Osiris, one of their gods; and the Greeks and Romans, quite as ignorant of its origin, have also attributed it to their gods; the former to Bacchus, the latter to Saturn. (Herod. ii. 144, by Beloc. n. 4; Encyc. Am., Art. Wine; Archæl. Græc. v. 19.) The wine of the palm seems to have been nearly or quite as ancient. (Herod. ubi sup.) It was an article of commerce before the days of Herodotus, (L. i. c. 193,) and abounded in Persia in the days of Xenophon. (Exp. Cy. L. ii.)

Beer or ale has been in use more than 2,500 years. It is supposed to have been invented in Egypt; but soon became general throughout all Europe. (Encyc. Am. Pliny Nat. Hist.; Isodore.) Archilochus mentions it more than 700 years before CHRIST. Eschylus and Sophocles, who lived more than 400 years before the Christian era, call it *wine of barley*. It is mentioned by Diodorus Siculus, (L. i. c. 20,) and its use as early as the commencement of the Christian era, had become very general. (Encyc. Edin; Encyc. Am. in loco, and authorities above cited.) In the language of an eloquent historian I may say, 'It seems to have been one of the first exertions of human ingenuity to discover some composition of an intoxicating quality; and there is hardly any nation so rude or so destitute of invention as not to have succeeded.' (Robertson Hist. Am., b. iv. 100.)

Judging, then, from the history of man, we are authorized to infer that there is in him a principle which prompts him to seek exhilarating compositions and drinks, as well as excitement of every other kind, and therefore we may say that this desire is as characteristic of man as ferocity is of the tiger. This desire, and every other passion implanted in man, was undoubtedly placed there for some wise end, and it is not, it cannot be, the existence of such desires or passions which is in itself bad, but the improper indulgence or gratification of them; and for the same reason we infer that it is not the *use* but the *abuse* of things, provided by nature, that leads to deplorable consequences. Nor can I for one moment believe, that the Deity would have ordained the law of fermentation, and caused it to operate upon every substance containing saccharine matter in solution, if the product of that fermentation is a deadly poison, or never intended to be used. I therefore not only infer that the desire of exhilarating drinks is natural to man, but that the means of gratifying it are provided by nature.

If the view I have taken of this part of the subject be the correct one, then it necessarily follows, that it cannot be true that whatever strength we gain to-day by any artificial stimuli, is so much subtracted from the natural force of the system to-morrow.

This might indeed be true, were man a mere machine of wood or iron, whose materials could endure but a given amount of use, or his strength like a store-house in which the whole force allotted him was treasured up; in which case, the more the machine was used to-day the less would remain for to-morrow, or the greater the quantity subtracted from the store-house daily, the sooner it would be exhausted. But such is not the case. No analogy can be drawn from inorganic to organic matter, from inanimate to animate nature.

A particle of matter, operated upon by the incomprehensible, ever-vivifying *principle of life*, ceases to be subject to the laws which govern inert masses. Indeed we have no conception, can form no definite idea of that wonderful principle which enables plants to draw their nourishment from lifeless clods, and animals to assimilate these plants to their own substance, transporting an atom of clay through every stage of vitality, endowing it at different periods with every degree of organic life and motion. (Rich. Phys. Cap. Dig.; M. de Mirbel, Trait. d' Anat. de Phys. Veg. Good's B. Nat. s. 1, c. 8.) Man, so far from resembling either a machine or store-house, has within him the forge and furnace where are fabricated the materials he needs for daily use, and whose supply is regulated by the demand.

If it were true, that by an extra exertion of strength to-day, we lessen the store intended for to-morrow, then the converse ought to hold good, and the less we exercise to-day, so much the stronger ought we to be to-morrow. But experience furnishes abundant evidence that such is not the fact. Exercise is not only necessary to preserve life, but when continued from day to day, adds firmness to the muscles, and vigor to the system; while a long period of inactivity enervates and weakens both body and mind. But it is not the body alone that grows stronger as its application is more constant. The mind and memory, every sense, and every faculty are improved by exercise.

But exercise, like every thing else, may be carried to such extremes as to break down the energies of nature. So with the passions, when properly regulated they are subservient to man's best interest; and all his natural appetites, when kept in the bounds prescribed by reason and common sense, conduce to his health and happiness. Indulgence beyond this is criminal, and nature, outraged and abused, usually inflicts plenary punishment on the transgressor.

I have examined this part of the subject purely as a question in natural history, independent of revelation, and this because the principles I have been examining are urged solely upon those grounds; and because the scriptural argument has already been adverted to.

If the persons who differ from me in the view I have taken of this subject feel disposed to examine the arguments I have advanced with candor, I shall be glad; but if they deal out upon me the unmeasured censures they have bestowed upon others, it will not move me. But should they say I have attacked the basis, the foundation on which the Temperance Society rests, I plead not guilty, at least not guilty of attacking any principle on which any society ought to be based: unless, indeed, it can be shown that the view I have taken of this subject is radically wrong. Mankind are not to be reformed nor drunkenness rooted out, by telling them they have no natural desire for excitement by exhilarating drinks, and that the use of the same is condemned by Scripture; when his own experience contradicts the one, and his common sense the other. Man can never be made better by convincing him that a given passion common to his species, is not found in his breast; but on the contrary it is by pointing out his passions and the danger he has to apprehend from them, and persuading him to look to Him, who alone is able to preserve him from temptation, that safety is ensured. The Temperance Society by its own effort can never reform a single individual, or root out a single vicious habit; but by accumulating facts, and spreading information abroad, it may operate on the moral sentiments of individuals, may be successful in raising the tone of moral feeling in the community. In this way good may be accomplished, and that too without danger of those reactions which necessarily follow efforts to advance any cause, by means or arguments wrong or defective in themselves, or pursued in an improper manner.

And now, Mr. Editor, permit me to say a word to all the members of the Temperance Society, and to some who have urged objections against it. The motives which have dictated the foregoing remarks are not hostility to the Temperance Society, a society of which I have been a member, and perhaps I may say in some degree an active member from the time of its first formation, and one whose interests I still desire to promote by every *proper* means. Nor do I believe that the *real interests* of any society can be advanced by any but *proper* measures, nor can any cause be supported by arguments that are not sound.

The primary object of the Temperance Society in its origin, was to accumulate facts and spread them before the public, and at the same time to discountenance the common and ordinary use of intoxicating drinks by both precept and example.

There were many arguments urged upon the community to dissuade them from that habit. Such as the danger to which those who used them frequently were exposed, and especially the young; the gradual manner in which intemperate habits fastened themselves on the unsuspecting victim, and the strength of such habits when formed.

To the patriot and philanthropist appeal was made on grounds of public economy, with a view to lessen the amount of pauperism and crime—the public and private evils of intemperance; while the Christian was called upon to lend his efforts in attempting to lessen these evils by looking to that source alone from which a sure blessing could come.

The Christian and the infidel were both desirous to lessen these evils, and both went to work with views and feelings peculiar to themselves; and while the infidel thought of nothing but working a change in the outward conduct, the Christian hoped to become the instrument of the same end by causing the reformation to begin in the heart.

Both believed that a knowledge of facts would conduce to the ends they desired to promote, and here they co-operated, and as this was the primary object of the society, they might as well unite for this purpose as to form themselves into an antiquarian society. The society, therefore, was in fact, *a society for the promotion of the knowledge of the evils of intemperance*, and hence there could be no impropriety in an atheist being its president, or filling any other office in the same.

The pledge of abstinence required of its members was adopted with the hope of securing them in a good degree from temptation; with the same view that we would endeavor to persuade a friend to refrain from visiting any scene of dissipation which was likely to be injurious to him, and with the further hope of arousing public attention to the great and growing evils of intemperance. Whatever delusive hopes the unbelievers might have cherished, no well-informed, clear-headed and sincere Christian ever expected to eradicate the vice of intemperance while man remained a sinner, as his passions were the same as heretofore. The most he hoped to accomplish was to lessen those evils. How well they succeeded, the history of the Temperance Society for several years bears ample testimony. But how fatal the present fanatical measures adopted by many of its members are to its best interests, the stagnation in some places, and the reactions in others, bear melancholy evidence. I went with the society while their measures were such as I deemed proper, I should be glad to proceed with them still, would they confine themselves within their proper sphere; but while I detest *intemperance* of every kind, I also abhor fanaticism.

Now had the Temperance Society continued to move in its appropriate sphere, never presuming to judge any man, I doubt not it might have accomplished a much greater amount of good; nor would their triumph (which by-the-bye was not expected,) ever be 'a triumph to the infidel,' unless he could have shown that the reformation that had been accomplished was effected by his own efforts, unaided by the blessing bestowed in answer to the effectual and fervent prayer of the righteous.

That the tendency of this article may be to arrest in some degree the hand that is raised against the institutions of a dying Redeemer, whether from the open or insidious attack of foes, or the misguided zeal of friends, is the sincere desire and prayer of

JURIS CONSULTUS.

October 2d, 1835.

To the Editor of the Churchman.

Hartford, November 2d, 1835.

REV. AND DEAR SIR,—I regret extremely to intrude myself again upon the attention of the public, but I feel compelled to do it by the editorial remarks in the last Churchman; partly to remove a misapprehension of my language, and partly to prevent a wrong impression which may possibly be made by the manner in which you have been pleased to notice my former letter.

You have taken offence at my application of the word 'unchristian.' Allow me then to state my meaning more fully.

The Diocese of Illinois comprises an area of 57,900 square miles. From 1818, when it became a State, to 1830, when the last census was taken, the population had increased from 35,220 to 157,445; exhibiting an average annual gain of more than 10,000. Great as this increase was, it bears but a small comparison with that of the last five years. It is said that during the last year alone, no less than 100,000 have been added. Its present population exceeds that of Connecticut; and it is fair to conclude that within a few years the number of its inhabitants will exceed that of Pennsylvania or New-York. What number of clergymen are necessary for such an extent of country and so numerous a population? Deducting as much as you may think proper for the Romanists, or Protestants of other denominations who may be supplied with pastors, is it an unreasonable computation, that one Episcopal clergyman for every thousand square miles might be usefully employed in spreading the blessings of the Gospel? The Bishop then needs at the present moment more than fifty presbyters for the great work to which he is devoting himself anew, with a vigor forgetful of age, infirmities, and toil. But what is the actual state of things? Has he, with all his exertions, been able to obtain even the *tithe* of that number? The list published by the General Convention contains six; but two of these within my knowledge, had left Illinois before the Bishop sailed; and I speak not reproachfully when I state the melancholy fact that he had not found when I last saw him, a single additional presbyter. What was he to do? At the moment of his greatest perplexity, a letter from an English bishop holds out some prospect that

there may be exemplary Irish clergymen who will come over and help him, and with his accustomed energy he casts behind him all private considerations, and intent only on providing laborers for the field intrusted to his care, he embarks for England.

Whether he has acted right or wrong in this decisive measure will best be determined by the issue. But let us suppose him to be in the wrong, and as much in the wrong as the most hostile of his opponents would have him to be. The inhabitants of Illinois, be it observed, have taken no part in his resolution. They were in fact entirely ignorant of it. The responsibility for the wrong rests only on the Bishop, and, if you please, on the friends with whom he consulted. An American is asked to contribute as God hath prospered him to supply the spiritual necessities of Illinois. He refuses because Bishop Chase has gone to England to seek for aid. It is in vain to tell him that the Bishop's misconduct is no reason why the people should suffer. No matter. The Bishop has done wrong, and therefore let the inhabitants of Illinois perish for want of spiritual nourishment. My indignation against the Bishop shall be visited upon their heads. I will give nothing for the support of the Gospel in Illinois.

'Delirant reges, plectuntur Achivi.'

Now I ask you if such a motive can bear to be inspected by a light from heaven? Sure I am that not one of the venerable prelates whom you have named would approve of such a principle; and when I applied the term 'unchristian' to such conduct, it never entered into my mind that the Editor of the Churchman had approved of it. I supposed that both yourself and your correspondent, A. B., only *predicted* that the minds of many would be thus influenced. Why then should you take the offensive appellation to yourself, or imagine that I had '*censured*' you? In spite of what you have said, my dear Sir, I will not believe that such a motive can have your approbation.

You certainly understand the art of controversy; and if I were near you I should be greatly tempted to feel for the organ of combativeness. No one could more dexterously try to put another in the wrong by the citation of formidable authorities. On a question involving general principles, to find myself in opposition to the sentiments of the Bishops you have quoted, would certainly induce me to be very distrustful of my own judgment. In this case, however, I do not view the matter exactly in that light.

The period of Bishop White's consecration was one of great political excitement. The jealous exclusion of American bishops and clergymen from 'the exercise of their office within his majesty's dominions,' is a lamentable proof of the thraldom in which the Church is held by the state; and it was in unison with such feelings and conduct to require that we should never look to England for further aid. But the lapse of time has wrought a change of feeling in that country; and some even of the dignitaries of that Church have lamented to me the existence of restrictions which they could not but acknowledge to be inconsistent with the purity of Christian principles. The greatest defect in the Church of England as connected with the state, is its exclusive spirit—the disposition to forget in speaking of the Church of England as by law established, that she is only a member of the Church of Christ.

Situated, however, as the two countries were at the time I have mentioned, this conduct of the Church of England operated in our favor. It served to overcome the prejudices existing in this country against Episcopacy; and it had a good effect, too, in weaning American Churchmen from the mother country. A little bitter put by her own hands on the source from which she had fed them, made them turn with more readiness to the solid food which fitted them for manhood. If any lingering fondness, or any suspicion of it remained, they have passed away with the generation which was engaged in the strife of the Revolution. The American Churchmen of the present day are as much attached to American principles, I am bold to affirm, as any other body of men whatever. No better illustration of this could be produced than the fact of which you and I are living examples. The grandson of one Tory bishop, and the son of another, come behind no one, I believe, in the love of their country. The grandson 'has a glow of indignation mantling in his cheek, when he reads the assurance that the best friends of Great Britain in America will be found among the members of the Episcopal Church;' and the son can safely appeal to all the English clergy and laity whom he met with in Europe, whether they did not on all occasions set him down as a most sturdy republican.

I have no fears, therefore, that Bishop Chase's proceedings will be justly liable to evil report on either side of the Atlantic. The feelings with which an American in Europe meets an Englishman are those of conscious equality; and I am happy to say, from personal experience, that the English are disposed to treat with respect every American who respects himself and them. On political subjects it is understood that we differ, and, consequently in well-bred society, whatever may give pain on either side is studiously avoided. Happily, it is not so on religious subjects. Here we can meet as Christians; and the question is not, How is England or America to be exalted? but, How is Christ to be preached, and how are the souls of men to be saved?

I remain, Reverend and dear Sir,
Your affectionate friend and brother,
S. F. Jarvis.

For the Churchman.

SHIP AND SHORE.

This is the title of a book which has just made its appearance, and which is known to be the production of a chaplain in our navy. It might reasonably be expected that when a clergyman, and a clergyman, too, who has passed through a regular course of collegiate and theological studies, as the author of this book is understood to have done, writes for the public, he should not only be careful to avoid conveying any sentiments, or using any language which can tend to weaken the influence of morality and religion, but he ought also to aim at communicating useful instruction. How far the work under consideration is calculated to produce a good or a bad effect, will appear satisfactorily from the following extracts and remarks.

To begin with the preface—we generally form an opinion, not only of the character of a book, but of its author also, from reading the preface; and any one, I will venture to say, who should be governed in his opinion of 'Ship and Shore,' by the preface, would pronounce it to be not worth reading. It was manifestly written in imitation of Sterne, but the resemblance is only sufficient to make the attempt appear ridiculous.

The author evidently makes great efforts to be witty; and to accomplish this object, he does not scruple, though a minister of the Gospel, to make an attempt to turn the most sacred and solemn subjects into ridicule. At page 20, where he is describing the officers of the ward-room, we have this passage: 'We have the man of method, who sleeps, dreams, and wakes by rule, and the unsystematized being, who would lose, were it possible, his conscious identity, and who will be found at the great resurrection coming out of the grave of some other person:' and on page 21, we read this passage; 'We have a chaplain who vehemently urges us on like an invading army toward heaven; but stays behind himself, as he says, to pick up the stragglers.' What sentiments are these for a minister of the Christian religion to utter, even in jest! He has no business to be in jest, or trifle with subjects of such terrific importance as those which he has here presumptuously dared to sport with, in order to give point to his wit and excite a laugh.

The Rev. author never suffers an opportunity to pass without making a display of his gallantry. Indeed this constitutes one of the chief characteristics of his book; and he gives us reason to conclude, that a principal object with him in writing the book, was to show his fair readers how devotedly he can profess himself their worshipper. In proof of this I will refer particularly to pages 34 and 35, 49, 50, 64 to 67. So transported is he at last, by visiting a nunnery at Madeira, and seeing one of its inmates, who happened to have bright eyes and a fair skin, that, like the heroic Knight of La Mancha, he was ready to storm the walls of her prison and set the fair captive free. At page 37 is another profane attempt at wit which ought to be noticed, as another instance of the levity with which the author can treat the most sacred things. He says, in speaking of the rapacity of certain Portuguese, that 'there are men, who, if they could get there, would pick out and peddle the gems which glow in the pavements of heaven.' This is most certainly not the language which a considerate and conscientious clergyman would use on such an occasion.

I shall make no more quotations from the book, but only refer to those other passages which I consider especially objectionable. They may be found at pages 166, 167, 181, 193, 213, 217, 225, 235 and 236, 244 and 259. In the passages here referred to, there is displayed more of the man of pleasure, of one who is ever ready to join in the mirth and gayety of the world, and who seems far more desirous of contributing to the amusement than the instruction of others.

The most careless reader of the work that has called forth these strictures, must clearly perceive the principal object for which it was written, namely, to afford amusement; for no one can suppose for a moment that it was designed to convey any useful information. But what must be thought of the Christian minister, who spends his time in writing a book, solely for the purpose of amusing the idle hours of those who make amusements and pleasures the great objects of pursuit?

The preceding strictures have not proceeded from any enmity toward the author of 'Ship and Shore,' for the writer has no personal acquaintance with him; but they have been dictated solely by a wish to avert, so far as the feeble efforts of one who is but little accustomed to the use of the pen can do it, the manifestly evil tendency of that book.

An Officer of the Navy.

HANBURY'S HOOKER.

Mr. Editor,—A friend has just suggested to me the propriety of cautioning theological students and others against the very neat, full, correct, and, I believe, cheap edition of Hooker's Ecclesiastical Polity, published in London a few years since, under the editorial supervision of a Mr. Hanbury. My friend's reason is, that Hanbury has added to Hooker's work much other matter of a very opposite tendency, and has appended many notes, in which he undertakes the correction, and sometimes refutation, of his author; and that as large importations of the work are understood to have been made here, at Philadelphia, and at Boston, the book may chance to mislead the ignorant or unwary.

I do not participate in my friend's uneasiness. I am perfectly willing that Hooker's work should go any where, with any answer that has been or can be made to it; and would fearlessly look for the fulfilment of the adage, "Magna est veritas, et prævalebit." Besides, I conceive that it may conduce both to the interest of the study of Hooker's treatise, and to the understanding of his argument, to have along with it the work of Cartwright, which provoked it, and the attempts of subsequent controvertists to set it aside. Hanbury certainly deserves the praise of industry and accuracy as an editor, however little may be awarded him for acumen as a writer, or soundness as a theologian. In a bibliographical point of view, his edition is far superior to that of the Clarendon Press, to Dove's, and to Dobson's, which, I believe, are the three best of its predecessors. Nevertheless, if any should think it shame to keep the eagle in a cage where owls and ravens are ever pecking at him, why, let them have the free bird, even though his plumage be not quite so sedulously arranged and carefully preserved.

It is said that Professor Keble is preparing an edition of Hooker. Whoever knows the man, will be sure that out of his hands even the "Ecclesiastical Polity" must come forth improved; and if it be true, as surmised, that from Oxford manuscripts that living pride of the University will be enabled to throw new light on the fate of the three last books, his will then be *the* edition, as well for the student as for the library.

Yours, &c., M. N.

For the Churchman.

TO THE EPISCOPAL PUBLIC.

A few members of the Episcopal Church having felt for some time past an interest in the pressing wants of the district of Union Place, have, after mature deliberation, and with the entire approbation and consent of the Bishop of the Diocese, determined to make an appeal to the Episcopalians of this city to aid them in their endeavor to erect a building suitable for public worship. The portion of the city in which this edifice is intended to be erected, is situated upon Broadway, above 21st street. It will give some idea of the want of religious instruction in this vicinity when it is stated, that the nearest church of any denomination is that of St. Mark's, about three-quarters of a mile distant; and the only effort which has been made to supply the neighborhood with religious instruction has been on the part of the Methodists, who have preaching every Sunday morning and afternoon, at the House of Refuge.

It is well known that many Episcopalians are extensively interested in the property of this neighborhood, and to them especially we must appeal, to supply in a great measure the spiritual wants of this destitute situation. The ground has been occupied for the last three years by a Sunday School, under the care of the students of the Theological Seminary. Some few facts connected with the history of this school may elicit that information with regard to the condition of the proposed field for operation, which will excite an interest in the bosoms of those who are both able and willing to advance the cause of the Redeemer's kingdom.

This school was opened about three years ago, under the auspices and pecuniary support of the Rev. Professor McVickar, who has continued to be its firm friend and benefactor. As a number of the students had taken it under their charge, they established their uniform plan of procedure in all similar cases. The country around (almost four miles square) was divided into districts, and each district allotted to a student. These districts were faithfully and thoroughly visited once a month, and all the children invited to the school. By this means a flourishing school was formed, which now numbers 120 children and 14 teachers. These districts were also by means of those visiters, well supplied with Bibles, Prayer-books and Tracts, and religious instruction, as far as practicable, imparted to the inhabitants. By this means we have the satisfaction of knowing that many who have since gone to their eternal destination, were not left entirely ignorant of the path of life. We are happy also in stating, that during the winter of 1834-5, about 4000 tracts were distributed through this portion of the city by the above-mentioned means.

All must acknowledge that this was but a very inadequate means for supplying the want of religious instruction in this destitute neighborhood. And the cry for assistance would be rendered much more importunate, were the Episcopal public fully informed of the thickness of the population; the extent too of the field should be considered, it reaching from the Sixth Avenue to the East River, above 17th street. The *condition* of the population is one which should excite our warmest sympathies. Many of them are emigrants from England, and strongly attached to the Episcopal Church. Numbers who are members of other religious denominations have expressed a willingness to unite themselves to the Episcopal communion in the event of an edifice being erected; and numbers more are living without God, and without hope in the world, totally forgetful of their eternal interests.

We appeal to the Christian love and zeal so frequently exhibited of late, which exists in our own Church; and we offer no other inducement than that your donations will effect the establishment of religious services which may prove the means of the eternal rescue of many souls.

If Episcopalians do not do this duty, other denominations, who feel an equal interest in this district, and who have only been hindered from occupying this ground by the consideration that Episcopalians had a Sunday School here, will come forward, and our hopes of success will be destroyed. *Now is emphatically the time to act in this concern.*

The building at present contemplated will cost about $1000, and will be so constructed as to be removed to any other destitute station, when it shall be deemed necessary to erect a large and more convenient edifice in this place. It is only necessary to add, that the services of Episcopal clergymen are engaged to supply the pulpit upon every Sunday, both morning and afternoon.

The only demand which we now make, and which will be made for some time, is for the payment of the expenses of a building necessary for the purpose, since the services of the clergymen are entirely gratuitous. Subscriptions may be left with Professor McVickar of Columbia College, or with Dr. Fitch, 760 Broadway, or at the Episcopal Press, to the care of either of the above named individuals.

THE CHURCHMAN.

SATURDAY, NOVEMBER 14, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

Church in the Colonies.—It gives us great pleasure to publish part of a letter just received from a clergyman in Lower Canada, who has before laid us under similar obligations. Some remarks in one of the Temperance papers give us additional reason to suppose that the influence of Bishop Hopkins has been felt at Montreal in more ways than one.

Montreal, October 31*st*, 1835.

Rev. Sir,—As members of the same household of faith, we sympathise with you when you have cause to weep on looking at the decayed state of your Zion, and we rejoice with you when we can behold her walls built up, and peace and harmony reigning throughout all her borders. You can then well imagine how we hailed the glorious tidings of your General Convention, and the meetings of your General Societies—how we saw, in the harmony that prevailed throughout, an earnest of much good for our beloved Church—how we hailed with joy all bishops, clergy, and laity, forgetting their little differences, and going up hand in hand to the work of the Lord—how we rejoiced to see the sound principle maintained and acted upon, that the Church is the divinely appointed missionary society; and that to her, to whom the Lord vouchsafed his continual presence even to the end of the world, belongs the duty of 'teaching all nations and baptizing them,' &c. The consecration of a missionary bishop is indeed a new era in the annals of your Church. May the Lord attend the worthy successor of that great Apostle who 'desired not to boast in another man's line of things made ready to his hand.' May he unfurl the banner of the Cross throughout the great valley of the Mississippi; and may he go on 'conquering and to conquer.'

We have lately been favored by a delightful visit from one of the 'fathers' of your Church. The Rt. Rev. Bishop Hopkins, of Vermont, has been with us, and has drawn tighter than ever those bonds of love by which we are bound to that branch of the Church of which he has long shown himself so bright an ornament. All are delighted with him, the high and the low, the rich and the poor, the young and the old, all unite in declaring him a most delightful and convincing pleader for his heavenly Master—a most instructive and captivating man in private conversation, a model of a primitive bishop—exhibiting that devotion to the holy cause in which he is engaged—that simplicity and blandness of manner—that holy boldness, which we picture to ourselves in the martyrs of the early ages. Thrice did he charm us on the Sunday, not by the tawdry tints of a mock eloquence, but by a plain, forcible and captivating display of the truths of the glorious Gospel of Christ Jesus.

At the second service in Christ Church, he pleaded the cause of a free chapel which has recently been fitted up for the accommodation of our poorer brethren, and by a plain display of the duty incumbent on the rich, he obtained a very large collection. In the evening he delivered a lecture in the chapel to the congregation whose cause he had so forcibly advocated in the afternoon. Last Sunday he preached thrice in Quebec, twice in the cathedral, and again in the evening in a free chapel outside of the walls.

The first sermon was in aid of the Quebec branch of the society for promoting Christian Knowledge; and the call was answered by a collection of upward of $300.

The inhabitants of Quebec were so delighted with his sermons, that they have asked permission to have them published. Such an event as that of an American bishop preaching by appointment in aid of the funds of any of our societies, has never before occurred.

Upon the whole, the visit of Bishop Hopkins will never be blotted from the memory of those who heard him, whether in the pulpit or in the drawing-room.

That the Lord may continue to bless your Zion, is the prayer of, Rev. Sir, your brother in Christ.

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SUNDAY SCHOOL UNION.

We have been highly gratified by the temper of an article in a late number of the Christian Witness, on the Sunday School Union of our Church. From the first establishment of this institution, there are some in the Church who have kept aloof from it, or looked on it with a feeling of distrust. The Union, however, has gone steadily forward, with enlarged operations and increased efficiency, conciliating its opponents, and gaining on the affections of the Church. It is now greatly in debt, and has appealed to the Church for relief. The appeal was met in the first instance with admirable promptitude and liberality; and nothing is wanting to its success but that it should be seconded and pressed upon Episcopalians by the pulpit and the press. That the Christian Witness should be foremost in this effort, is another proof among the many which we daily see, of the increasing harmony of the Church. Certainly we are becoming more a united people. We have ever expressed the belief that the principles of the Union, the books which it published, and all its arrangements might be so placed—and by this expression we do not mean to imply a doubt that they are so placed—on such a footing as would meet the approbation of all classes in the Church. We believe this can be done; and as on the one hand we think there is no disposition to take exception at the publications or proceedings of the Union, except on scriptural or conscientious grounds—so on the other hand we are persuaded that there exists a readiness on the part of the Union to weigh the force of all such objections, and remove, as far as possible, all obstacles to entire unanimity.

"Our readers are already aware of the response with which the Report of the Board of Managers was met at the late public meeting in Philadelphia. Toward the liquidation of the debt of ten thousand dollars, five thousand were pledged on the spot. From this fact we learn what regard the wise and good of our Church entertain toward the Protestant Episcopal Sunday School Union. The representatives of the whole body were there assembled. And by them, the Church has said emphatically, *It must be sustained.*

"Surely, if there be any Church into whose institutions the principle is incorporated, 'Union is strength,' it is our own. Community of interests, oneness of purpose, harmony of action, constitute the very genius of Episcopacy. And if there be any enterprise in which, as the spouse of Christ, it befits the Church to engage, it is the care and nurture of the lambs of his flock. This duty is not performed, although there be a Sunday School connected with every parish throughout our Zion, unless there be *concert* in the adoption of the measures. 'Now are there many members, yet *but one body*.' Let, then, the members act as parts of the body, or the body cannot be said to act. There may have been heretofore occasions for distrust; there may have been defective organizations, —partial and injudicious measures:—these affect not the present and the future. A highly respectable Board of Managers signify their belief that the Union is worthy of all confidence. Men of high standing in the Church, and deeply interested in the Sunday school cause, have recently given it a pledge of their confidence, by attaching to it the schools of their several parishes. Not long since the large schools of St. George's (Dr. Milnor's) Parish, New-York, and quite recently the schools of St. Ann's (Dr. Cutler's,) Brooklyn, have become connected with the Union. It is now fairly an institution of the *whole* Church, it demands the support of the whole Church. And, possessed of all the facts in the case; taught by the experience of other denominations, and maintaining her own fundamental principles, the Church is now summoned to the decision whether she will or will not sustain this cause. For ourselves we have no doubt that the Sunday School Union would continue to exist even if no single additional school be joined with it, and though no new impulse be given to its operations. We cannot say that we should desire, under such circumstances, its continuance. If it cannot be relieved of embarrassment, and provided with competent funds for the prosecution of its work; if it cannot obtain, as well as deserve the hearty confidence and support of the whole Church, it can only live to bring reproach on our institutions, and to waste energies and means which might elsewhere be applied profitably. Let, then, our schools in all this region become members of this Union! Let our sympathies, our energies, our means, and above all, our prayers, centre upon this heritage of our children!"

The Natural Evidences of a Future Life. A Sermon, preached at Groton, Sept. 2, 1835, *at the Funeral of Mr. David Geer.* By S. B. Paddock, Rector of Christ Church, Norwich.

Religion Recommended to the Young. A Sermon preached in Christ Church, Norwich, September 20, 1835. *Being the Sunday following the Death of Miss Mary Griswold Tracy.* By S. B. Paddock, Rector of said Church.

The first of these sermons contains a brief statement of the argument from nature for the immortality of the soul. Some, with the view of exalting revelation, are apt to undervalue the evidence from nature, and others think the topic unsuited to the pulpit, which should rather aim to display the more sublime truths of the Gospel, than to corroborate the more fundamental by the light of reason. We cannot wholly coincide with either of these views. The first principles of all belief are founded in nature and the moral constitution of man, and without examining the foundation we cannot form a full and intelligent estimate of the superstructure. The natural evidence for a future life in particular, opens the way for the easier admission and firmer retention of the scriptural evidence. The majority of men, however, are actually influenced by this natural evidence: they see it so clearly and infer it so rapidly and irresistibly from the structure and operations of the mind, that they may almost be said to be conscious of their immortality: and the statement of the evidence is often little more than the unfolding to a congregation of a belief previously existing, and as it were naturally implanted in their minds. As a general rule, therefore, it is better to accept this provision of God in the moral economy, and assume the truth as admitted and believed; but still as the course of instruction from the pulpit may be exceedingly various and extensive, it is well to devote a sermon occasionally to the natural evidence of this fundamental truth. Yet even in this case the preacher may aim not so much to prove a doubtful and disputed proposition, as to unfold the importance and various application of an axiom, and show it to his audience in all its strength and amplitude.

We shall give a brief extract from this discourse, recommending the whole of it to the reader. Mr. Paddock, having adduced the argument for the immateriality and probable separate existence of the soul, is led to inquire, 'Is it probable that God will destroy it?' The answer proceeds as follows.

"From the peculiar circumstances in which man is placed in this world, we think not. The goodness of God forbids us to suppose that he has implanted desires in man without objects for them to act upon. The same attribute authorises us to believe that all creatures were made for happiness. With the single exception of man, all appear contented with their lot, and happy in that situation in which their Creator has placed them. The fish swims in the sea, without any desire to occupy the place of the beasts. The beasts rove in the fields and forests without coveting the habitations or enjoyments of men. The birds fly in the air, and enjoy their harmonious songs, without inquiring whether there are happier creatures in the earth than themselves. In a word, all appear to be happy, and all in their place. Why is man alone uneasy and discontented. If earth be his home, why should it refuse to afford him that happiness, which it so liberally bestows upon all creatures else? Why should the God of nature have singled *him* out, to implant within him desires which this world cannot satisfy? Why is this, but to remind him that he is not in his place? that heaven is his home, and that he can fix his heart on nothing which can satisfy, save God and eternity.

Compare his heavenly capacities with his earthly condition, and his earthly condition with that of the other creatures of God, and the probability is irresistible that God designed his present state as probationary for another. If not, how unequal are the ways of God! How enviable is the state of the beasts! How much better, like them, to let life flow on without care and anxiety, than to be harassed by fears, and tantalized by hopes which can never be realized.

We may be assured, my brethren, that God made no creatures in vain, nor to sport with their infirmities. The soul, which he created capable of eternal life, he will not annihilate. The desires which he has planted, shall find their object. God does not create to destroy, nor does he plant to tear up."

The other sermon is an urgent and affectionate appeal to the young, setting forth the peculiar inducements which they have to devote themselves to God in the freshness of their life. Here again we must be content with a single extract.

"A third reason why God so earnestly presses upon youth the subject of religion is, that *their* sacrifices, being more voluntary, confer more honor upon him as reposing in him a greater degree of confidence, and are therefore more acceptable in his sight. You may make a *free-will offering* of yourselves unto him. You are under no compulsion to surrender yourselves, as you would to an enemy, and as you may hereafter be, by the fears of immediate death. Whatever you do, you may do it heartily as unto the Lord, and thus furnish proof both to him and to yourselves, that your heart is whole with him, that you have voluntarily chosen him to be your portion for ever, that you have none other in heaven, and none upon earth that you desire in comparison with him. Ps. lxxiii. 25. How much more acceptable in the sight of Heaven must such an offering be, than one extorted by the fears of death, or made when life has been employed to its latest period in the service of sin! Does not the latter seem to be a solemn mockery of heaven's purity? Is it not *truly* treating God as an enemy? For what else is the language of him who selects a future day to make his peace with God, than a declaration that he will hold out against him as long as possible, and capitulate with him in the best manner that he can? What else is it but calling upon God to reward you for services bestowed in the cause of his enemies. Offer up thyself a living sacrifice, and not a dead body, if thou wouldest be accepted. If thou offer the blind for sacrifice is it not evil? and if thou offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee or accept thy person? Mal. i. 8. The first and most excellent of beings justly claims the first and most excellent part of your service. If you withhold this, and offer only the dregs of life, he may then justly withhold his favor, and leave you to eat of the fruit of your own way, and to be filled with your own devices. Prov. i. 31. When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, you may then call, but he may not answer; you may then seek him, but you may not find him. Prov. xxvii. 28. O remember, in this *your* day, the things which belong to your peace. While it is called to-day, while you *can* work, prepare for the evening of life, for the hour of death, and for the day of judgment. My young friend, wilt thou not from *this* time, cry unto God, My Father, thou art the guide of my youth?"

Memoir of Mrs. Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission. By Miron Winslow. Leavitt, Lord & Co.

There is much in this volume to interest the Christian. It lets one into the recesses of a fellow-follower of the Saviour; and like most such works, contributes not a little to the practical improvement of the reader. With this advantage it combines also an account of the Ceylon Mission, sketches of the voyages of the missionaries, state of the people, and appearance and nature of the country. As it is principally formed from the journal and letters of Mrs. Winslow, it is of course diffuse. It will probably secure what must have been a chief object with the compiler—a greater interest in the mission for which he has labored.

Sandwich Islands.—There is a controversy pending as to the actual results of this mission. The Christian Examiner has an article of thirty pages to show that the mission is a failure. The Boston Recorder, in his strictures on the review, gives the following summary relative to the Mission from the Report of the American Board for Foreign Missions for 1835, which, it appears, had not been seen by the reviewer:

"From a report of more than 360 pages, drawn up with great care at the Islands, used in preparing the Report of the Board for 1835, it appears that there are in schools under the immediate instruction of members of the mission, 1847 scholars: viz. 744 men, 493 women, and 610 children; scholars attending to reading, writing, geography and arithmetic, 1467; average number of Sunday School scholars, 2190. It appears, too, that the present number of native members of churches is 747; that during the year ending June 1834, the number added to the churches was 124; suspended 14; restored, 13; excommunicated, 5; died, 5; removed to other churches, 20; Christian marriages celebrated, 1125. The number of pupils in the High School for native teachers is 68. The self-supported native schools, in which some 50,000 were taught to read, have generally done all that they are competent to do. This High School must furnish teachers better qualified, who can teach these readers to *understand* what they read. The same object is promoted by the instruction of 1847 pupils by the missionaries themselves. The number of copies of various works issued from the press in the native language is 859,800; containing 36,640,920 pages."

We have not seen either the Christian Examiner or the Report of the American Board, but subjoin the annexed extract of the Report from the Recorder:

"That the language of the Sandwich Islands has been reduced to writing,—that printing presses have been put into operation upon the islands,—that the New Testament and some parts of the Old, and a number of other small but important works, have been printed in the native language,—that some hundreds of schools have been instructed by native masters,—that many thousands (more than 50,000 in all we believe) of the natives have been taught to read, and not a few to write,—that a considerable portion of the highest chiefs and some hundreds of the common people belong to the Christian Church,—that the influence of the government has been decidedly on the side of piety,—that large buildings have been erected by the natives for the worship of God at the several missionary stations, in which large congregations assemble on the Sabbath,—that the cause of temperance has made great progress,—and that indeed a great and wonderful change has been effected."

Rev. Mr. Hale and Dartmouth College.—The Boston Recorder gives the following explanation of the removal of Professor Hale, which, as a matter of justice, we insert. A correspondent has suggested that the Domestic and Foreign Missionary Society appoint Mr. Hale missionary at Dartmouth: the appointment would be good in the worst view of the case, but still better now as the college has parted with the Professor in kindness. The explanation of the Recorder, however, puts the matter in a different light, and if it be correct, our correspondent, who first broached the subject in our columns, is in fault.

"Professor Hale was selected by the *Medical* Professors, as lecturer in the Medical Department,—which office he still retains. He was afterward appointed to a professorship in the College, with a salary of, we think, $200 a year,—so small, because the duties of his professorship were so few and easy. Last summer, the Trustees determined to adopt several alterations in the arrangement of professorships. Several new professorships will be created, in one of which all the duties of Professor Hale's will be included. His professorship was therefore abolished, and he was left with only his original appointment. His name appears accordingly in the last annual catalogue of the college, just published. Dr. Oliver, who is also an Episcopalian, still retains the office he has held for several years. It is a strange assertion, that the fact of his being an Episcopalian should be, not only a cause, but *the sole cause*, of the "ejection" of Professor Hale, while it has no effect whatever on the collegiate relations of Professor Oliver. In the region of Dartmouth College, the origin, motives, and trustworthiness of these accusations are so well and generally understood, that no denial is thought to be called for."

Public Worship.—We take the following statement from the Boston Recorder: such facts should be collected and sent across the Atlantic as antidotes to one of the most deceptive pictures that have ever been drawn of the state of religion in the United States; we allude to Reed and Matheson's travels:

"The population of the State, at the last census, was 1,210,000 souls. Of these about 500,000 have, among the several Christian denominations, a faithful ministry. It was not supposed that so many as 500,000 *hear* the Gospel *regularly*—but they *might* hear it, if *they would*. There are in Virginia about 100,000 professors of religion, connected with different branches of the Church of Christ. Leaving 1,110,000 who are not professors of religion. Of these, 555,000 are adults, living, as there is reason to believe, without God in the world, and hastening to perdition."

China.—Among the appropriations proposed to be made this year by the American Tract Society is $750 for the use of the missionaries of the Protestant Episcopal Church, who have recently sailed to China. For the use of the mission of the Protestant Episcopal Church in Greece, the sum of $1500 is appropriated. The amount required in order to enable the Society to make all its proposed appropriations for the current year is $35,000.

CHURCH BUILDING SOCIETY.

This Society, which has been but recently organized, will probably prove one of the most useful in our Church. Its object is to assist destitute parishes in the West, by furnishing them with the means of building churches at suitable times, on easy terms, and in such a manner as to save them from the delay and expense, the mortification and great inconvenience incurred by bringing their applications separately and in the usual way before the public. A moment's reflection, we think, will convince any person that the design is one of the most noble, judicious, and provident kind, calculated to work in a systematic manner, and produce extensive and lasting results. We doubt whether a more important society than this will be, if its design is realized, has ever been formed in the Church; and we are happy to see that it is in the hands of men who will push it a-head. Their subscription amounts already, and with scarce an effort, to $10,000; and we wish it were ten times as much, for there is scarcely any amount of money which such a society might not expend to the greatest advantage. We regret that the request to insert the circular came too late to be complied with this week; but as these can be easily obtained, we hope that such of our readers as have not seen them will obtain them and read them, and we shall endeavor next week to say a word more in the Society's behalf.

New Works.—Several new publications are before us, on which the unusual press of other matter has prevented us from bestowing as early a notice as we could wish. First a new volume of poems by Mrs. L. H. Sigourney, of which we hope to take a more extended notice next week, and will therefore only say at present, that like the other productions of her gifted pen, it will, we doubt not, be generally sought after and read. We have also a new edition of Archbishop Secker's Lectures on the Catechism, published at Columbus, Ohio, a work which cannot be too highly lauded, and which should find a place in every family of our Church. The "Five Sermons against Popery," by the same author, and from the same press, is exceedingly well timed. The Life of Washington, in Latin, is so great a curiosity, that we take shame to ourselves for not giving it an earlier notice. Nor must we forget to add to these the "Walk about Zion," and the fourth edition of the "Pastor's Testimony." There is also a new work of Mr. Abbott's which it will not be necessary to do more than announce, as our readers have long known the estimation in which we have held the works of this popular and interesting author. To all these books we shall advert again at our earliest convenience, but there is one more, viz. the "The American Gardener; a treatise"—on every thing about Gardening,—"by William Cobbett, Esq. M. P. for Oldham," from the press of our never forgetful friend, Mr. John Doyle, No. 12 Liberty-street, of which it is sufficient praise to say that it is probably the best book which Mr. Cobbett ever wrote, or Mr. Doyle ever published.

Dr. Jarvis's Letter.—We thank Dr. Jarvis for the temper and courtesy of his remarks, and have only to say in explanation that the sentiment of which he speaks, is so extremely unchristian and unnatural, that we can scarcely suppose that any person can either be actuated by it himself, or think of imputing it to another. The only way in which applications abroad can injure the cause at home, is by making us indifferent to it, under the impression that it will be provided for by others of greater ability. This we suppose to have been the meaning of "A. B.," and of the authorities adduced in our last. The Dr. has the advantage of us in Phrenology, for we know not whether there be or be not such a bump as *evilativeness;* if there be, we should be tempted to feel for it in turn, for we opine that the correspondent, (veniâ dicamus,) has *dodged* the blow with more adroitness than the Editor dealt it.

Juris Consultus.—This writer will accept our thanks for his learned and original article. His views on temperance are not in accordance with the popular sentiment, or rather the popular fever; but if they are sound, as we believe them to be, the expression of them is the better for being seasonable. We are sorry that for want of type the printer has not been able to follow the copy, and exhibit the Hebrew words in the original form.

Dark Ages.—We have been at the pains to condense another of the admirable articles on the Dark Ages, from the British Magazine: it will be found on the last page, and will furnish the reader with no little amusement and food for reflection. It is the best, thus far, of the series.

In the hurried notice given last week of the Missionary meeting, held in Philadelphia, the name of the Rev. John W. James, Assistant Minister of Christ Church, as one of the gentlemen who addressed the meeting, was inadvertently omitted.

We understand that the Domestic Committee of the Board of Missions are actively engaged in the discharge of their duties. The Committee meet every Monday evening at their office, No. 115 Franklin-street, to act upon any business that may come before them. To expedite business, several sub-committees have been appointed: one for Northern Missions, one for Southern Missions, a third for Indian Missions, and a fourth for Missionaries; to whom all matters relating to their several departments are respectively referred, before any action by the whole Committee. Each of these sub-committees meet once a week, and prepare their report for the next meeting of the Domestic Committee.

It will be gratifying to the friends of the Church to hear that the Rev. Henry Gregory and his wife have been appointed by the United States' War Department, teachers for the Menominee Indians in the Territory of Michigan; and that at Mr. Gregory's request, he has been appointed the Society's Missionary to those Indians, with an understanding that he is to receive no compensation from the Domestic Committee so long as he receives a salary from the United States' Government. Mr. Gregory's appointment by the War Department is, we understand, for five years; and all who know him will, we think, agree that a more judicious appointment could not have been made.

Agreeably to instructions from the War Office, the Domestic Committee have nominated Mr. Almon Gregory, the brother of the Rev. H. Gregory, as assistant teacher to the Menominees.—*Com.*

NOTICE.

Among the papers of the General Protestant Episcopal Sunday School Union, the subscriber has found a note for *twenty-five dollars*, dated October 14, 1834, payable in sixty days, and signed by *W. Faulkner*. The residence of Mr. Faulkner it appears was omitted to be taken at the time the note was given, and doubtless the fact of his having given it has escaped his recollection. Should this notice fall under the observation of Mr. Faulkner, he will oblige the undersigned by an early remittance of the amount.

Floyd Smith, *Business Agent,*
General Protestant Episc. Sunday School Union,
46 Lumber-street.

NOTICE.

The Business Agent of the General Protestant Episcopal Sunday School Union, hereby gives notice that the SUNDAY SCHOOL VISITER and CHILDREN'S MAGAZINE will continue to be sent to their respective subscribers during the year 1836, unless otherwise directed by them previous to the 1st of January proximo.

Floyd Smith, *Business Agent, &c.*

For the Churchman.

ILLINOIS.

Letter from Bishop Brownell.

Hartford, November 9, 1835.

Rev. and Dear Sir—In reply to your request, I cheerfully consent to your soliciting aid in the Diocese of Connecticut, in behalf of the "Church Missionary School" in Illinois, and heartily commend that object to the favorable attention of Episcopalians.

Thomas C. Brownell,
Bishop of the Diocese of Connecticut.

The Rev. James C. Richmond.

The following method of subscription is respectfully proposed to the friends of this cause, and the thanks of the Agent for Illinois are herewith tendered to the brother clergyman, whose liberal donation was the more grateful, because it was made without direct personal solicitation.

UNITED STATES OF AMERICA.

October 1, 1835.

We, the subscribers, will pay to the Treasurer of the Illinois Fund, Paul Beck, jun., or his successors, on the opening of the proposed "*Protestant Church Missionary School,*" in Illinois, and in not less than one year from this date, the sums severally affixed to our names.

Rev. Smith Pyne, Rector of Christ Church, Middletown, Connecticut, $100.

CANONS PASSED IN GENERAL CONVENTION, 1835.

CANON III.

Of those who have officiated, without Episcopal Ordination, as Ministers among other Denominations of Christians, and apply for Orders in this Church.

Former Canons on this subject, were the sixth of 1804, Journals, page 238; the seventh of 1808, Journals, page 334 the fourth and fifth of 1820, the first of 1829, and the twenty-first of 1832. See also the twenty-fourth of 1832.

Section 1. When a person who, not having had Episcopal ordination, has been acknowledged as an ordained minister among any other denomination of Christians, shall desire to be ordained in this Church, he shall give notice thereof to the Bishop, or, if there be no Bishop, the Standing Committee of the Diocese in which he resides; or if he reside in a State or Territory in which there is no organized Diocese, to one of the Bishops of this Church; which notice shall be accompanied with a written certificate from at least two Presbyters of this Church, stating that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire. If the Bishop or Standing Committee shall then think proper to proceed, the party applying shall be examined in the same way as is prescribed in the Canon entitled, "*Of the Preparatory Exercises of a Candidate for Deacons' Orders;*" provided that the benefit of dispensation from branches of learning not strictly ecclesiastical, may be extended in this case in the same way as in the case of candidates for Orders; and in the examination, special regard shall be had to those points in which the denomination whence he comes differs from this Church, with the view of testing his information and soundness in the same; and also to the ascertaining that he is adequately acquainted with the Liturgy and Offices of this Church.

Sect. 2. Satisfaction being thus far given, the Bishop may lay the case before the Standing Committee, or, in a vacant Diocese, the Standing Committee may take up the case, with the view of determining on the propriety of giving the testimonial provided for in the Canon, "*Of the Testimonials to be produced on the part of those who are to be Ordained,*" provided, that instead of the words, "hath not written, taught, or held, any thing contrary to the doctrine or discipline," the Committee may substitute the words, "*is sincerely attached to the doctrine and discipline.*" And the Standing Committee may, instead of the testimonials required by the said Canon to be laid before them, receive,

I. The first of the said testimonials, with the required signatures, but so altered as to embrace only the point of his having lived, for three years last past, piously, soberly, and honestly; or the same signed by at least twelve members of the denomination from which he came; provided the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of their testimony.

II. A testimonial from the examining Presbyters, that they had directed special attention to ascertaining whether he was sincerely attached to the doctrine and discipline of the Protestant Episcopal Church; and that they believe him to be so.

III. A testimonial to the same effect as the two last mentioned, from at least one Presbyter, founded on his personal knowledge of the applicant for a period to be mentioned in the same; and if the said period be less than one year, the testimonial to religious and moral character must also be founded on the personal acquaintance of the Presbyter or Presbyters testifying with three or more respectable members of this Church, or of the denomination whence the applicant comes, believed by him or them to be worthy of credit, and who certify from their own personal knowledge of him for at least one year last past.

IV. Satisfactory evidence of the applicant having been, for the last six months, a communicant of this Church; provided that the Bishop, on special grounds, and acting with the consent of the Clerical Members of the Standing Committee, may dispense with the last-mentioned requisite.

Sect. 3. When a person with the literary qualifications required by Canon XIII., and ascertained as directed in Canon XIV., Sect. 3, who has been a candidate for the ministry of some other denomination, or is a licentiate (or in some equal and corresponding station) therein, shall apply for Orders in this Church, there may be deducted from his term of candidateship by the Bishop, with the consent of the Clerical Members of the Standing Committee, as long a period as he has already prosecuted theological studies as a duly entered or admitted candidate of said denomination; provided he shall have been a candidate for Orders in this Church for at least six months. The testimonials of character and attachment to the Church, addressed to the Standing Committee, shall be as in the first and second sections of this Canon, and his examinations, besides having the usual object of ascertaining his proficiency in theology, and the other required studies, shall also be especially directed to the points in which the denomination to which he before belonged differs from this Church, with the view of testing his soundness and sufficient information in the same.

Sect. 4. When any person not a citizen of the United States, who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for Orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

Sect. 5. The twenty-first Canon of 1832 is hereby repealed.

OBITUARY.

For the Churchman.

Died, in this city, at the house of Mr. J. G. Hicks, on the 28th of October, Gavin Hogg, Esq., of Raleigh, North-Carolina.

In the death of this gentleman, in the prime of his life and the midst of his usefulness, his profession has lost a distinguished ornament, and the Episcopal Church one of her devoted sons. Attached to the Church from principle, the result of a careful acquaintance with her doctrines and institutions, his strong intellectual faculties, his ardent feelings, and his persevering efforts, were all given to promote her advancement. The Diocese of North-Carolina will severely feel the loss of one on whose counsel and co-operation she could always depend. The illness which terminated in his death prevented him from taking part in the deliberations of the recent General Convention in which he held a seat; but in the sessions of 1829 and 1832, Mr. Hogg was an active and influential delegate, and those who may have thought his principles too uncompromising, could not but respect him for his consistency, and admire the noble frankness which was so striking a trait in his character. He had reached this city on his return to the South when his disease assumed its fatal symptoms. Aware of the crisis nigh at hand he set his temporal affairs in order with a fidelity and minuteness which left nothing undone. The concerns of his soul had not been left unattended to till a dying hour. His first religious impressions, it is understood, were imbibed, through the grace of God, from the spiritual counsels and teachings of his revered friend, who afterward expired in his arms—the late Bishop Ravenscroft. The state of Mr. Hogg's mind at the approach of death proved his principles to have been well digested, and that he reaped their peaceable fruits. The writer of this imperfect sketch, in his pastoral visits has seldom been privileged to witness such calmness and composure, and never, he may say, a more steadfast faith. The foundation on which he leaned was the one laid in Zion. He adverted to his Christian course since he had confessed his Saviour, and expressed a humble hope that it had been a consistent one. When it was observed in reply, that not by works of righteousness which we had done, but according to the mercy of God in Christ we were saved—that our best performances were far too weak, inefficient, and imperfect to deserve the remission of our sins and the gift of life eternal—he assented with fervor, and with strong emphasis added, "My hope is solely on the merits of Christ." His reasoning faculties never forsook him; and when toward the close he could not bear conversation, nor utter all he felt, his countenance bespoke the inward peace which he derived from the heavenly promises of which he was reminded, and the fervent "Amen," the comfort which he took in prayer, offered up in his behalf to a throne of grace. The following declaration was written by Mr. Hogg, under the apprehension that he would not be found alive by one who was hastening to him, and who arrived in season to unite her devoted efforts for his comfort to those of the kind friends in whose house he expired. "For the comfort of you and other Christian friends and brethren, I add that I die in the full Christian faith, as held and taught by the Protestant Episcopal Church, and in a reasonable and holy hope that my own salvation is complete in the satisfaction made for me by my Saviour Jesus Christ—on whose merits I alone rely: and to the same Jesus Christ, and unto the Holy Ghost, and unto the Father, three Persons and one God, I ascribe all honor and glory, now and ever, Amen." Where can the Christian find a nobler dying testimony? and where shall the mourner look for a more substantial ground of consolation?

A. N.

For the Churchman.

Died, in Drewsville, N. H., Mr. Benjamin F. Shepard of the Episcopal Theological Seminary in this city.

Mr. Shepard was a native of Epping, N. H. He was educated at Dartmouth College, where he graduated in 1833, much esteemed for his social virtues and his superior attainments as a scholar. He became a member of the Seminary a year since. During the short period of his membership of this institution, his devoted piety, active charity, conciliating deportment, and literary acquirements, won him, in an unusual degree, the respect and affections of the students. At the close of the last term he was requested to spend the summer as a lay reader in St. Peter's Parish, Drewsville. His labors in that capacity had been much blessed, and had greatly endeared him to that little society. His return among us was daily expected when the melancholy intelligence of his death was communicated.

As a candidate for the holy ministry of our Church, our deceased brother claims a brief notice. He was distinguished not so much for any one striking characteristic, as for a happy combination of qualities tending to excite the interest and invite the confidence of the circle in which he moved. His disposition was eminently conciliating, while, at the same time, there was an honesty and integrity of character which rendered him at all times fearless in avowing and following the dictates of conscience. Himself a firm believer in the Gospel of Christ, he had become deeply imbued with its benevolent spirit. His philanthropy was not of that kind that wastes itself in sentimental sorrows over the miseries of mankind, while it neglects to stretch forth a hand to alleviate them. In devising or executing plans of benevolence *he was* unwearied. In his labors in the Sunday school, his visiting and ministering to the poor, and the more responsible duties in which he was engaged when called from among us, we may see the results of the same benevolent spirit which would have governed him all his life.

Such a character would have rendered him a rich blessing to the Church. His affectionate, social disposition would have found its appropriate sphere in the discharge of the interesting and endearing duties of the Christian pastor, while his sober piety and his habitual dependence on divine grace would have sustained him in the trials of the holy office. But without indulging ourselves in unavailing regrets for the loss which the Church has sustained, and particularly that portion of it in which he was a candidate for the ministry, called within two years to lament the loss of a second of her sons at the Seminary, it becomes us implicitly to bow to the mandates of the great Head of the Church, however inscrutable to our imperfect vision.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

BISHOP BROWNELL'S VISITATION.

Continued.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10, A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

Consecration.—A church was consecrated by the Right Rev. Bishop Brownell in the town of Westport, (formerly Saugatuc,) on Monday, November 2d, by the name of Christ Church. Morning prayer was read by the Rev. Mr. Shepherd, of Stratford; the lessons by the Rev. Mr. Hall, of Danbury; the deed of donation by the Rev. Mr. Cornwall, of Southport; the instrument of consecration by the Rev. E. Huntington, of New-Milford. A numerous and attentive audience manifested a deep interest in the services of the occasion. This church is creditable to the taste of the architect, and to the liberality and zeal of the congregation who have erected it. It commands a beautiful view of Long-Island Sound and the adjacent country. May it prove a blessing to the neighborhood in which it is located, and be the means of calling the attention of many to the things which belong to their eternal good!

The Rev. Thomas S. Judd, Deacon, has canonically removed into this Diocese from Connecticut, and is the minister of St. John's Church, Delhi, Delaware county.

The Rev. Robert B. Van Kleeck has resigned the Rectorship of St. Anna's Church, Fishkill Landing, and Trinity Church, Fishkill, Dutchess county, and accepted that of St. George's Church, Flushing, Queen's county, vacated by the resignation of the Rev. Samuel R. Johnson; and is succeeded in his former cures by the Rev. John L. Watson, Deacon.

FOREIGN MISSIONS.

The undersigned respectfully informs the members of the Protestant Episcopal Church, in the United States, that the Committee for Foreign Missions, appointed under the new organization of the Domestic and Foreign Missionary Society, and located in the City of New-York, have entered on the discharge of their duties.

An office for the meetings of the Committee, and the transaction of business, is established in White-street, at the corner of Centre-street, where the undersigned gives daily attendance, and requests all communications to him in his official capacity may be addressed.

All remittances and payments of money, are requested to be made to Henry Cary, Esq., Treasurer of the Committee for Foreign Missions, Phœnix Bank, Wall-street, New-York.

James Milnor,
Secretary and General Agent of the Committee of the P. E. Church for Foreign Missions.

DOMESTIC MISSIONS.

The members of the Protestant Episcopal Church in the United States, are respectfully informed that the Committee for Domestic Missions, of the Domestic and Foreign Missionary Society, have entered on their duties. Their office is No. 115 Franklin-street, where the Secretary and General Agent will daily attend, and where all communications may be addressed to him.

All remittances and payments of money are requested to be made to James Swords, Esq., Treasurer of the Committee for Domestic Missions, at the office of the Washington Insurance Company, corner of John and William streets, or at the bookstore of Swords, Stanford & Co. No. 152 Broadway.

Benjamin Dorr,
Secretary and General Agent of the Committee of the P. E. Church for Domestic Missions.

New-York, Oct. 31, 1835.

Editors of the periodicals of the Episcopal Church are respectfully requested to publish the above notice.

NOTICE.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York, will be held in the basement of Christ Church, Anthony-street, on Thursday evening, 19th inst., at 7 o'clock.

By Order, Charles W. Carmer, *Secr'y.*

New-York, Nov. 12, 1835.

NOTICE.

By Divine permission a *Missionary Sermon* will be preached in the Moravian Church, in Fulton-street, between William and Nassau streets, on Sunday, the 15th instant, at 7 o'clock, P. M.; and a collection taken up in aid of the United Brethren's Missions among the Heathen.

New-York, November 13, 1835.

NOTICE.

An adjourned meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will be held at the Protestant Episcopal Press on Thursday evening next, at seven o'clock.

By order of the Board.
G. G. Van Wagenen, *Record'g Sec'ry.*

New-York, Nov. 13, 1835.

Calendar.

NOVEMBER.

15. 22d Sunday after Trinity. (The Collect, Epistle and Gospel for the 25th, are this day to be used.)
29. 1st Sunday in Advent.
30. St. Andrew.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions.

From Miss Caroline B. Fitzhugh, of Fairfax, Va., by the hands of the Rev. George Lemmon, for domestic missions,	$10 00
From a lady of St. Luke's Church, (who also subscribed $25 at the Church of the Ascension, on the 25th October,) for domestic missions,	5 00
From Trinity Church, Plattsburgh, N. Y., for domestic missions,	6 00
From the Female Missionary Association of St. Paul's Church, Huntington, Conn., by the hands of Mr. E. N. Shelton, for the Greek mission,	7 50
And from the same Association, being the contribution of an individual for domestic missions in the West,	10 00
From the following persons, in redemption of their pledge at the Church of the Ascension on the 25th October:—James F. Depeyster, 10 00—A. D. C., 5 00—H. A. Mead, 5 00—C. N. S. Rowland, 5 00—F. Smith, 2 00—Miss Ballow, 1 00—a lady of St. Luke's Church, 25 00—D. H. Hoyt, 5 00—John Noble, 10 00—Mrs. Whittingham, 3 00—Mrs. H. Wells, 1 00—Mrs. and Miss Vandevoort, 2 00—Miss Biddle, 1 00—Mr. Hunt, 2 00—Peter G. Stuyvesant, Esq., 100 00—Thos. Otis, 50 00—Rev. Dr. Anthon, 5 00—Mr. and Mrs. Banning, 2 00—George N. Titus, 1 00—Mrs. G. N. Titus, 1 00—Mrs. Dr. Stearns, 20 00—Mrs. Jno. Rogers, 20 00—Dr. Benj. McVickar, 10 00—B. L. Woolley, 10 00—Mr. Beccar, 5 00—T. Tucker, 5 00—S. Cambreling, 25 00—John H. Swift, 10 00—Meigs D. Benjamin, 50 00—Miss E. Carpenter, 1 00—Miss H. M. Phelps, 5 00—James M. Hoyt, 10 00—R. N. Wenman, 5 00—Mr. Davis, 2 00—A. H. Haight, 5—Edw. Haight, 1—Richard J. Tucker, 3—R. S. Tucker, 1—R. H. Tucker, 1—A. Lee, 10—Collected by the same 72 cents.—A. B. McDonald, $10—Miss M. Haight, 3—B. E. Wenman, 10—T. H. Bull, 3—Samuel Ward, 100—Rev. Dr. Turner, 10—David Clarkson, 100—Robert Dyson, 100—Rev. Dr. Creighton, 15—Wm. Scott, 2—Mrs. Vredenburgh, 2,	800 72
New contributions, to be added to the amount collected and subscribed at the Church of the Ascension on the 25th October:—From a parishioner of the same church, 50 00—from an Episcopalian, 2 00—from Jacob R. Le Roy, 25 00—Mrs. Sawyer, 1 00,	78 00
From the Rev. R. V. Rogers, Circleville, Ohio, collected at monthly Missionary meetings, 2 78—From Juvenile Missionary Society, 1 60, both for domestic—From Ladies' Missionary Society, 5 25, for foreign operations,	9 62
From the Family Mite Box,	4 00
	$930 84

The following names of persons, who subscribed at the Church of the Ascension, were omitted in the acknowledgment last week, although the amount set to each name was included in the gross amount:—L. M. Hoffman, 10 00—Martin Hoffman, 5 00—M. Hoffman, 3 00—R. J. Anderson, 5 00—H. Ketchum, 3 00—L. H. S., 5 00—John Pintard, 5 00—H. W. Sill, 10 00—J. D. L. Walton, 50 00.

James Swords, *Treasurer.*

November 11, 1835.

FOREIGN MISSIONS.

The subscriber has the pleasure of acknowledging the receipt of the following donations:

From Trinity Church, Plattsburgh, N. Y., for general purposes,	$5 00	
From the children of the Sunday School of the above church, for Mrs. Hill's school in Greece,	4 00	—$9 00
From a lady and her children of Christ Church, New-Brunswick,		5 00
From the Missionary Association of Christ Church, Lonsdale, R. I., by the hands of the Rev. J. W. Cooke, for the China mission,	30 00	
From the same, to constitute Rev. James Pratt, a life member,	24 57	
From the same gentleman, contributed by himself to the same object,	10 00	—64 57
From Mrs. Janet R. Pollock, of Rumford, Virginia, for the Greek Mission,		10 00
From the Richmond Circle of Newburyport, by their Treasurer, for the support of their school in Athens, Greece, to be remitted Mrs. Hill,		84 00
From the Evangelical Society of St. Peter's, Salem, being a semi-annual contribution,		25 35
From Mrs. Joanna Wilson, by the hands of J. W. Mulligan, Esq., for the Infant School, in Athens,		5 00
From two Missionary Meetings, at the Church of the Holy Evangelist, for the Greek Mission,	8 00	
From a young Greek of that Church, for the same, by the hands of the Rev. Hugh Smith,	3 00	—11 0
From the Juvenile Association of Mrs. Sheldon's School, Steubenville, Ohio, for the China Mission,		3 00
From the Monthly Missionary Meeting of the Church of the Epiphany, by the Rev. Lot Jones,		9 10
		$225 02

Contributions for foreign missionary objects will at all times during business hours, be received by the Deposit Teller of the Phœnix Bank, as well as by

Henry Cary, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From 6 annual subscribers to the General Fund,	$6 00
From a donor, for the Oneida Mission,	1 00
Collection in St. Paul's Chapel, on Sunday evening, the 1st instant, after a sermon by the Right Rev. B. T. Onderdonk,	124 00
	$131 00

Wm. H. Townsend, *Treasurer,*
Nov. 4th. 166 Barrow-street and Bank of America.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber, as Librarian of the Missionary Association of the General Theological Seminary, acknowledges the receipt of the following valuable donations, viz.—

From the Rev. A. Bullard, Ohio,—Wife for a Missionary.
From a member of the Association,—Foster's Glory of the Age.
From a friend of the Association,—
Kepple's Journey Across the Balcan, 2 vols.
Memoirs of John Chamberlain, 1 vol.
Memoir of Rev. T. T. Thomason, 1 vol.
Stewart's South Seas, 2 vols.
Terry's Travels in South America, 1 vol.
Godwin's Lives of the Necromancers, 1 vol.
Duplicate Reports of the British and Foreign Bible Society for 1835.
Visit to the American Churches, 1 vol.

Wm. Bliss Ashley.

Nov. 10th, 1835.

LIBRARY OF THEOLOGICAL SEMINARY.

Permanent Library Fund.

From Jacob R. Le Roy, Esq., for the Christian's Alcove, $100 00

On part of Committee,
John McVickar.

PROTESTANT CHURCH MISSIONARY SCHOOL IN ILLINOIS.

From several individuals, by Rev. Wm. L. Johnson, after the collection in Grace Church, Jamaica, L. I.,	$13 0
Collection in Trinity Church, Boston, Oct. 25, by the Rev. Dr. Wainwright,	176 62
Collection in St. Paul's Church, Boston, Oct. 25, by the Rev. John S. Stone,	134 00
"From those who would willingly contribute more to the Illinois School, if it were in their power,"	50
Charles Stimpson,	2 00
Josiah Daniell,	20 00
Rev. E. M. P. Wells,	20 00
S. Greenleaf,	10 00
Cash,	20 00
A lady of Maine,	5 00
A friend to the cause of the West, by the Rev. J. S. Stone,	5 00
E. Baylies, of Boston,	25 00
Collection made in St. Paul's Church, Pawtucket, by the Rev. George Taft,	21 84
"Missionary Box" of same,	4 78
Collection in St. John's Church, Providence, by the Rev. Dr. Crocker,	16 26
Collection in St. Michael's Church, Bristol, R. I. by Rev. John Bristed,	8 15
Cash cheerfully,	1 00
Collection in Grace Church, Providence,	13 3
	$496 10

James C. Richmond, *Agent for Illinois.*

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *five dollars* from Miss S. Donaldson, of Philadelphia, by the hands of Mrs. De Lancey.

Also, *two hundred dollars* from the Rev. William Richmond, constituting himself and his brother, the Rev. James C. Richmond, Patrons of the Society, both of which sums are in redemption of pledges given in Philadelphia in August last.

Also, *one hundred dollars,* by the hands of the Rev. Benjamin Dorr, in redemption of the pledge given at the Triennial Meeting in August last, by Mr. John Grigg, of Philadelphia.

Floyd Smith, *Treasurer.*

New-York, Nov. 4, 1835.

The subscriber, appointed Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of,—

From Trinity Church, Washington City, in collection and pledges, $230 00

F. H. Cuming,
Secretary of Gen. P. E. S. S. Union.

CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums, since July 25th.

Collections in the Mission Church of the Holy Evangelists, from July 25th to Oct. 31,	$193 69
Collections in the Mission Church of the Epiphany, from August 16th to September 30th,	148 62
From C. A. Roach,	30 00
From Mrs. P. Michaels, by Mr. Roach,	2 00
From three ladies of Christ Church, by J. S. Sloan,	12 00
	$386 31

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company
54 Wall-street.

The subscriber, as City Missionary of the Third Mission Station, gratefully acknowledges the following receipts:—

For the Lending Library.

From Edward D. West, $5 00
From Wm. G. Haycock,—
From Miss Thorn, $2 00
Select Essays—History of the Propagation of Christianity.
From a Class in Trinity Church Sunday School,—
The Corner Stone—Pilgrim's Progress—A Sure Way—Children's Fire-side—Memory's Tribute—New Testament—and 26 tract books.
A quantity of books and tracts from Rev. Dr. Anthon.

E. B. Kellogg, 401 Hudson-street.

ZION CHURCH, PALMYRA.

The subscriber, in behalf of this church, would gratefully acknowledge the receipt of the following sums:—

From Bishop B. T. Onderdonk,	$5 00
Rev. Dr. Hawks, $5—Rev. Dr. Berrian, 5 00,	10 00
Anthony Bleecker, 10 00—A. B. Neilson, 5 00,	15 00
L. M. Hoffman, 5 00—Dr. Moore, 5 00,	10 00
W. A. Garland, 3 00—J. R. Bailey, 2 00,	5 00
D. B Ogden, 5 00—Cash, 2 00—Do. 3 00,	10 00
Cash, 3 00—J. G. King, $5—E. Whitehouse, $5,	13 00
Cash, 1 00—Do. 5 00—Do. 5 00,	11 00
	$79 00

William Staunton,
Minister of Zion Church, Palmyra.

TRINITY CHURCH SEWING SOCIETY.

The ladies of Trinity Church gratefully acknowledge the sum of *thirty-three dollars,* received for the benefit of their Society, as follows:—$21 in June, and $12 in September, from several ladies and gentlemen of that church.

Nov. 4, 1835. H. L. Battin, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 11th, from the following persons, viz.

Messrs. Hilliard, Gray & Co—Rev. John C. Rudd, D. D.—Rev. W. Anderson, Quebec—Rev. Hiram Adams, *with remit.*—R. P. Williams—Joseph Gill—Rev. A. Humphrey—Jas. F S. Heald—W. C. Parsons—P. M. Albany—Rev. J. L. Clark *with remit.*—Rev. A. H. Crosby—Rev. R. Williston—Rev. P P. Proal—Rev. David Brown.

Received by the Gen. Prot. Episc. S. S. Union.

Bishop McIlvaine—Rev. T. B. Fuller. Montreal—James M. Steed—Rev. S. R. Johnston—A. E. Miller—Rev. G. H. Morton—Postmaster, Chicago—Isaac N. Whiting—Rev. Amos Pardee—Bishop Kemper—Rev. S. McHugh—Rev. Benj. Hutchins—Rev. J. McCarty.

LIVINGSTON COUNTY HIGH SCHOOL.

This institution is unrivalled in beauty and salubrity of situation. The buildings—two large three story brick edifices—are situated on Temple Hill, in the village of Geneseo, surrounded by spacious grounds and fine groves, and commanding an extensive view of a most beautiful country.

Scholars may board either at the institution with the teachers, or at private houses in the village. Price of board at the institution, $1 25 per week. Scholars will furnish their own beds.

There will be but one Academical Term in the year of 10 1-2 months, commencing on the first Monday in November, and divided into four quarters.

Tuition in the various English Branches, $5 per quarter. For the Greek, Latin and French languages, including the English Branches, $7 per quarter. Instruction will be given in the Spanish and German languages if desired.

The institution is furnished with maps, globes, philosophical and chemical apparatus and library. Instruction will be given in Botany during the summer, and generally, lectures on Chemistry in the winter.

The Principal, the Rev. Alva Bennett, has had much experience in teaching, and is highly recommended as a sound scholar and successful instructer. A sufficient number of competent assistants will always be provided.

Public patronage is respectfully solicited.

By order of the Board of Trustees,
Charles H. Carroll, *President.*
Philo C. Fuller, *Clerk.*

Geneseo, 26th October, 1835.

SCHOOL-ROOM TO LET.

To let the large and furnished school-room, 46 Lumber-street, inquire of Floyd Smith, Press Buildings.

THE RELIGIOUS SOUVENIR FOR 1836.

Just received and for sale at the Depository of the "General Protestant Episcopal Sunday School Union," 46 Lumber-street, The Religious Souvenir, a Christmas, New-Year's and Birth-day Present, for 1836; edited by the Rev. Chauncey Colton, D. D., President of Bristol College, Pennsylvania; containing an excellent likeness of the late Gregory Bedell, D. D., former editor of this deservedly popular annual.

St. Michael and All Angels.

He shall give his angels charge over thee.—Ps. xci. 11.

When meekness droops apart, and weeps
  Her wrongs' unutter'd wo,
For those her heavenward vigil keeps
  Who bade her sorrow flow;
Say, does no wakeful angel friend
  Encamp, her part to take—
His keen celestial weapons lend,
  And smite for justice' sake?
Will he not cast a spell-fraught cloud,
  To wrap that heart around,
Guileful or thoughtless, weak or proud,
  Her gentle soul who wound?
And tarries nigh no milder spright
  Her hope and soothing dream,
Who that dark cloud would tinge with light
  Caught from free mercy's beam?
My soul, if ever joy or bliss
  Or lot unvex'd be thine,
And shade unwelcome, dark as this,
  Creep o'er thy bright sunshine,
Bethink thee, in that hour of glee,
  What meek heart, sorrow-rent,
May weep thy fault, yet plead for thee—
  Be humbled, and repent!—*British Magazine.*

From the British Magazine.

THE DARK AGES.

"A modern author, who writes the history of ancient times, can have no personal knowledge of the events of which he writes; and consequently he can have no title to the credit and confidence of the public, merely on his own authority. If he does not write romance instead of history, he must have received his information from tradition—from authentic monuments, original records, or the memoirs of more ancient writers—and therefore it is but just to acquaint his readers from whence he *actually* received it."—*Henry.*

In the preceding paper, I expressed my design to go on from Robertson to another popular writer; and I now beg to call the reader's attention to the historian from whom I have borrowed my motto. In that part of his History of England which treats of the tenth century, Henry says:—

'All the nations of Europe were involved in such profound darkness during the whole course of the tenth century, that the writers of literary history are at a loss for words to paint the ignorance, stupidity, and barbarism of that age.'—(Book ii. c. 4, vol. iv., p. 67,) and having, in proof of this, referred to 'Cave Histor. Literar. p. 571; Brucker Hist. Philosoph. t. 3, p. 632,' he adds on the next page—

'The clergy in this age were almost as illiterate as the laity. Some who filled the highest stations in the Church could not so much as read; while others, who pretended to be better scholars, and attempted to perform the public offices, committed the most egregious blunders; of which the reader will find one example, *out of many*, quoted below.'

At the foot of the page, we find the following note:—

'Meinwerc, Bishop of Paderborn, in this century, in reading the public prayers, used to say:—'Benedic Domine regibus et reginis mulis et mulabus tuis,' instead of 'famulis et famulabus,' which made it a very ludicrous petition.'*—*Leibniz Coll. Script. Brunsuic.*, t. i., p. 555.

Very ludicrous indeed! What an odd person Bishop Meinwerc must have been, and what a very strange habit to fall into! But, without attempting to account for it, further than by saying, 'It was his way,' may we not draw the inferences from it—first, that if he habitually made this blunder, he made a thousand others like it; secondly, that what he did, all the other bishops did; thirdly, that if the bishops were so ignorant, the priests and deacons, to say nothing of the laity, were infinitely worse? Are not these fair deductions?

We cannot, however, well understand the matter without paying some attention to the circumstances of the bishop; and it is quite within the limits—indeed in the very heart—of our subject, to inquire into the proceedings of any prelate who was born in the tenth century, though not (as Henry makes him) a bishop until the eleventh. I might fairly inflict on the reader a long pedigree, and trace up the Bishop of Paderborn to the great Duke of Witikind; but it may suffice for our present purpose to say, that he was born in the reign of the Emperor Otho II., and was his second cousin once removed; Theoderic, the father of the Empress Matilda, the wife of Henry the Fowler, being their common ancestor. His father, Imed, intending that Thiederic, the elder of his two sons, should succeed him in his honors and possessions, devoted Meinwerc, at an early age, to the clerical function, and offered him, in his childhood, in the Church of St. Stephen, at Halberstadt. There he received the first rudiments of his education; but was afterward removed to Hildesheim, where, among many other school-fellows, who afterward took a leading part in the world, he had his third cousin, Henry, Duke of Bavaria, afterward Emperor, better known under the title of St. Henry.

Otho II. died in A. D. 983, and was succeeded by his son, Otho III.; who called his kinsman, Meinwerc, to court, and made him his chaplain. In this situation he is said to have been esteemed and respected by all, and particularly beloved by his royal master and cousin, who enriched him with most liberal presents, in proof of his affection—'quod videlicet suam vitam diligeret ut propriam.' On the death of that Emperor, in A. D. 1002, among many candidates for the empire, the successful one was Henry of Bavaria, who was related to Meinwerc in precisely the same degree as his predecessor in the empire had been, and who was perhaps bound to him by what is often the closer and stronger tie of school-fellowship. The chaplain became the inseparable companion of his royal master—'de Karo fit Karissimus; factusque est ei in negotiis publicis et privatis comes irremotissimus.'

After some years—that is to say, in the year 1009—the See of Paderborn became vacant by the death of Rhetarius, who had been bishop for twenty years. Messengers from the church announced the fact to the Emperor, who was then at Goslar, and prayed him to appoint a successor. This, however, was not so easy a matter; for, about nine years before, the City of Paderborn had been burned; and the noble monastery, containing the cathedral, had been all but entirely destroyed. Rhetarius had, indeed, done what he could with the Pope, and the Emperor Otho III.; and had obtained from them (what was, no doubt, very important as far as it went) a full confirmation to the church of all the rights and property which it had possessed before the conflagration; but it does not appear that he got any thing from them toward repairing losses. When, however, Henry, his successor, came to the throne of the empire, he made it his study and his business to advance the interests of the Church; and when Rhetarius applied to him, he gave him a forest. When he came at another time to beg for his church, the Emperor not having (as the historian says with great simplicity) at the moment any thing which he could conveniently give him (rege autem in promptu quod daret non habente,) his chaplain, Meinwerc, gave his royal master a farm, which belonged to himself, which the Emperor immediately transferred to the Bishop. Still, notwithstanding the exertions of Rhetarius, the see remained in a state of wretched poverty as long as he lived; and it was difficult to know how to fill up the vacancy occasioned by his death. The Emperor having, however, convened such bishops and princes as attended him at Goslar, consulted with them as to the appointment of a bishop who should be most suited to the circumstances of time and place. After long deliberation, and canvassing the merits of a good many persons, all agreed that Meinwerc was the fittest man. In coming to this decision they were avowedly influenced by his rank and wealth; but it is only justice to him to say, that I find nothing against his moral character, nor even any thing which should authorize me to say that he had not a true zeal for God, though it might not be, in all respects, according to knowledge. The council, however, were unanimous; and the Emperor (faventibus et congratulantibus omnibus) sent for the chaplain; and, when he came smiling, with his usual kindness, he held out a glove, and said—'Take this.' Meinwerc, who can hardly be supposed to have been quite ignorant of what was going on, and who understood the nature of the symbol, inquired what he was to take. 'The See of Paderborn,' replied the Emperor. The chaplain, with all the freedom of a kinsman and old school-fellow, asked his royal master how he could suppose that he wished for such a bishopric, when he had property enough of his own to endow a better. The Emperor, with equal frankness, replied that that was just the very thing that he was thinking of—that his reason for selecting him was that he might take pity on that desolate church, and help it in its need. 'Well, then,' said Meinwerc, heartily, 'I will take it on those terms;' and then and there—namely, at Goslar, on the next Sunday, being the second Sunday in Lent, and the thirteenth of March, 1009, he was consecrated Bishop of Paderborn by Willigisus, Archbishop of Mentz, and the other bishops who were there.

'Being therefore,' says his biographer, 'raised to the Episcopal office, he constantly watched over the flock committed to him; and, fearing lest he should incur the reproach of the slothful servant, who hid his lord's money in a napkin, he did nothing remissly. As to external duties, in the general government of the clergy and people, he labored diligently with heart and body in his episcopal superintendence; and, as to internal labors, he without ceasing made intercession to God for them all, by watchings, fastings, and the sacrifice of prayers.' He immediately made over his hereditary property to the see; and on the third day after his arrival he pulled down the mean beginnings of a cathedral, which his predecessor had built up, and erected one at great expense, and with singular magnificence—sumptu ingenti et magnificentia singulari. His personal attention to the work, and his kindness to the workmen, made the building go on rapidly; and he did not fail to call upon the Emperor, who frequently came to Paderborn, and took great interest in its proceedings, for his full share of the expense; and Henry and his empress, Chunigunda, contributed largely and willingly.

A circumstance which occurred during one of the Emperor's visits tends so much to illustrate the character of the Bishop, and of the times, that I am induced to transcribe it. It quite belongs to our subject; and, indeed to our immediate purpose, so far as it shows that Meinwerc was rather a severe disciplinarian, and that if he performed the services of the Church disreputably himself, he did not allow others to do it, or even to run the risk of it, with impunity. There was in those days an eccentric saint—or the Church of Rome has made him one since—named Heimrad. He was a native of Swabia, and, as far as I know, a good sort of fanatic; who, after wandering about, and doing a great many strange things, settled down in a little cell, or hut, at Hasungen. Previously to this, however, in the course of his rambles, he came to Paderborn, and suddenly made his appearance before the Bishop; who, being startled at the sight of his sickly countenance and his long figure, rendered ghastly and unsightly by fasting and rags, inquired whence that devil had risen. Heimrad having meekly replied that he was not a devil, the bishop inquired if he was a priest; and learning that he had that day celebrated mass, he immediately ordered that the books which he had used should be produced. Finding that they were written in a slovenly manner, and were of no value (incomptos et neglectos et nullius ponderis aut pretii) he caused them to be immediately put in the fire; and, by command of the empress, who sympathized with the 'just zeal' of the Bishop, he further ordered that the unlucky priest should be flogged. After this, Count Dodico, of Warburg, (a person of some consequence in the early history of the See of Paderborn,) invited the Bishop to keep the feast of St. Andrew, at his castle; and on the very eve of the festival, who should the Bishop see seated opposite to him at supper, but this very Heimrad. He was not a little moved, and inquired what could induce a man of his host's respectability to keep such company; and then, breaking out into severe abuse of the poor solitary, he called him a crazy apostate. Heimrad took it all very quietly, and said not a word; but Count Dodico began to apologize to the Bishop, for whom he had a sincere respect, and endeavored to soothe him by assurances that he had no idea that the recluse was in any way offensive to him. All his endeavors were, however, in vain, and the Bishop was not to be appeased. On the contrary, he declared that as people chose to consider Heimrad as a saint, he would put him to the test; and, in the presence of all the company, he ordered that he should sing the 'Hallelujah!' at mass the next day, on pain of being flogged. The Count at first attempted to beg him off; but finding that he only added fuel to the flame, he took the recluse apart as soon as lauds were over, and endeavored to console him. He besought him to bear this trial as one of those which are appointed for the purification of the saints—to make the attempt, beginning in the name of the Trinity, and trusting in God for the event. Heimrad did not at all like the prospect, and earnestly requested leave to creep away quietly to his cell at Hasungen; but at length, overcome by the Count's entreaties, he acquiesced. When the time came, another attempt was made to beg him off; but the Bishop continuing inexorable, he began, and in fact chanted the whole with such propriety, and in so agreeable a manner, that the company were astonished, and declared that they had never heard sweeter modulation from any man. The Bishop, as soon as mass was over, taking Heimrad aside, fell at his feet, and having humbly asked, and quickly obtained pardon for his conduct toward him, became, from that time forth, his constant and faithful friend.

But though I give these anecdotes as characteristic of the Bishop and the times, and therefore illustrative of our subject, it will be more immediately to our present purpose to give one or two which show the terms on which the Bishop stood with the Emperor, and some passages which occurred between them. Those terms cannot, perhaps, be more briefly or more clearly explained, than by saying that these two school-fellows still behaved to each other rather more in the manner of school-boys than was quite becoming in a bishop and an emperor, as will appear; but first, let me premise that from the time when he became Bishop of Paderborn, Meinwerc seems to have devoted himself—that is, his property, his time, his thoughts, words, and deeds—to the aggrandizement of his see. He was, his biographer tells us, skilful in getting all that was to be had, as well as faithful in taking care of what he had got—'in acquirendis utilis, in conservandis fidelis.'

As to the latter point, many stories are recorded which show that he labored most energetically in conducting the affairs of his diocese, which he seems to have governed with an extraordinary degree both of severity and kindness—that is, he appears to have been, in a peculiar degree, a terror to evil doers, and a praise to those who did well. He superintended, in person, the buildings which the circumstances already mentioned required, until he had got them so far advanced that he could be spared to look after the country estates of the diocese; and then perpetually visiting them, from time to time, he took care that all things were managed decently and in order, and raised the serfs to a degree of comfort which they had not before enjoyed. Once, riding through one of the farms belonging to the bishopric, he told some of his companions to ride their own, or to turn some loose, horses into some corn, which was being thrashed under cover; saying, that if the serfs were faithful they would resist them, but if they were unfaithful to the steward, they would rejoice in a mischief which would bring loss upon him. The serfs, however, under pretence of paying their obeisance to the Bishop, all ran away; and the horses began to devour and trample on the corn. The Bishop immediately taxed the laborers with their want of faith, had them severely flogged, and then gave them an uncommonly good dinner, (ciborum copiis abundantissime reficiens,) and a lecture on fidelity to their master; all which together had so excellent an effect, that when he next visited the place he found himself shut out, and he was obliged to make his way into the premises by stealth. Having done so, he heard the woman of the house complaining that the laborers on that farm had nothing but a very spare allowance of meal; whereupon he ordered that two of the gammons of bacon which the steward was bound to furnish every year should be detained for them.

I should like to gossip on with an account of his visits to other farms, and to tell how he once got into the kitchen of his monastery by himself, and investigated the contents of the pots which were boiling at the fire, in order to see that his monks had proper food; and how, at another time, he went there in a lay habit, to have a little chat on the same subject with the cook, who, in reply to his inquiries, informed him that the living there was very good as concerning the soul, but very poor in respect of the body; and how, for he seems always to have been on the alert, he went through his diocese in the disguise of a pedlar, in order that he might see for himself how things were going on. I should like, I say, to transcribe some of these anecdotes, for they are really—not like some which we find produced as such—characteristic of the times; but I am afraid of being tedious; and whatever might be his care in preserving, it is more to our purpose to show that he was diligent in acquiring. In that matter he did not spare his imperial school-fellow. Indeed, there seems to have been an understanding—or, in the language of the schools, they seem to have 'made it fair'—between them that the Bishop should get all he could by force or fraud, and that in return the Emperor should love him heartily, growl at him occasionally, and now and then make a fool of him. As to the latter point, however, the Emperor seems generally to have had the worst of it in the long run. Once, when Henry was going to hear mass at the cathedral, he ordered the altar to be decked with the costly apparatus of royalty, and bade his people keep a sharp lookout, lest the Bishop should get hold of any thing, as he was very apt to do. Meinwerc said mass himself, and after the *Agnus Dei*, he entered the pulpit, and began to discuss the difference between the imperial and sacerdotal dignity, and the superiority of the latter, affirming that matters of divine right were above human authority, and showing by the canons that whatsoever was consecrated to the uses of Divine service was under the sacerdotal jurisdiction. He, therefore, put under a bann all the ecclesiastical ornaments and priestly vestments which had just been used, and threatened with excommunication any person who should remove them. At another time the Emperor sent him, after vespers, his own golden cup, of exquisite workmanship, full of drink, charging the messenger not to see his face again without the cup. The Bishop received the present with many thanks, and contrived to get the messenger into a long chat, during which he seems to have forgotten the business which brought him there, and the Emperor's charge—at least, he went away without the cup—and the Bishop, taking care to have the doors fastened after him, sent immediately for his goldsmiths, Brunhard and his son Erpho, and in the course of the night, which immediately preceded Christmas-day, the cup was converted into a chalice. One of the Emperor's chaplains, who officiated as sub-deacon at mass the next day, recognised the cup, and took it to the Emperor, who charged the Bishop with theft, and told him that God abhorred robbery for burnt-offering. Meinwerc replied that he had only robbed the vanity and avarice of Henry, by consecrating their subject to the service of God; and dared him to take it away. 'I will not,' said the Emperor, 'take away that which has been devoted to the service of God; but I will myself humbly offer to him that which is my own property; and do you honor the Lord, who vouchsafed as on this night to be born for the salvation of all men, by the performance of your own duties.'

At another time the Emperor had a mantle of marvellous beauty and exquisite workmanship. Meinwerc had often begged it for his church in vain; and, therefore, on one occasion, when the Emperor was intent on some particular business, he fairly snatched it from his person, and made off with it. The Emperor charged him with robbery, and threatened to pay him off for it some time or other. Meinwerc replied that it was much more proper that such a mantle should hang in the temple of God than on his mortal body, and that he did not care for his threats. They were, however, carried into execution in the following manner: 'The Emperor, knowing that the Bishop, being occupied in a great variety of secular business, was now and then guilty of a barbarism, both in writing and in speaking Latin, with the help of his chaplain, effaced the syllable *fa* from the words *famulis* and *famulabus*, which form part of a collect in the service for the defunct, in the missal; and then called on the Bishop to say a mass for the souls of his father and mother. Meinwerc, therefore, being unexpectedly called on to perform the service, and hastening to do it, read on as he found written, *mulis* and *mulabus*, but perceiving the mistake, he repeated the words correctly.

'After mass the Emperor said, in a sarcastic manner, to the Bishop, "I asked you to say mass for my father and mother, not for my he and she mules." But he replied, "By the mother of our Lord, you have been at your old tricks, and have made a fool of me again; and now, in no common way, but in the service of our God. This he who is my Judge has declared that he will avenge; for that which is done to him he will not pass by unpunished." Thereupon, he immediately convened the canons in the chapter-house of the cathedral, ordered the Emperor's chaplain, who had [b]een a party to the trick, to be most severely flogged; and then, having dressed him in new clothes, sent him back to the Emperor, to tell him what had happened.'

And here, good Reader, you have, I believe, the whole and sole foundation for the notable story of Bishop Meinwerc and his mules.

* The prayer invokes the blessings of God on his servants both male and female; by the omission of the syllable *fa*, the Latin words are made to signify *mules* instead of *servants*.
Ed. Churchman.

From Sir Humphrey Lynde's Via Tuta.

THE PROTESTANT CHURCH MORE SAFE THAN THE PAPAL.

Admit that Protestants should allow a possibility of salvation to all believing Christians in the bosom of the Roman Church, (which never yet was granted,) what do our adversaries infer from hence? Therefore (say they) *It is the safer way to persist in that Church, where both sides agree, than where one part stands single in opinion by themselves.* Now surely, if that be the safer way, wherein differing parties agree both in one, I will join issue with them in this very point. And if in this I make not good, that *we* are, therefore, in the safer way, because *they* agree in the principal points of controversy with our doctrine, I will reconcile myself to the Roman Church; and creep upon all-fours to his holiness for a pardon.

First, then, *we* say there is a heaven and a hell. It is true, say *they;* but there is a purgatory, there is a *Limbus Infantum* also. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say we shall be saved by the merits and satisfaction of Christ Jesus. It is true, say they; but there are likewise merits of saints, and satisfactions of our own, helpful and necessary to salvation. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say the Sacrament of Baptism and the Eucharist are two proper sacraments instituted by Christ. It is true, say they; but there are five more to be received, as true and proper sacraments, *de fide*, for an article of belief. The first two they confess with us, in the latter five they stand single by themselves: and that is the safer way, where both sides agree.

We say that the images of Christ and his saints are ornaments and memorials of the absent, and may in some cases serve for history. It is true, say they; but there is also worship and veneration due unto them. In the first part they agree with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say, with the Evangelist, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv.) It is true, say they; but there be saints and angels also, that are to be invocated and adored. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say that Christ is the Mediator and Intercessor betwixt God and man. It is true, say they; but the saints and angels are our intercessors and mediators also. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say that Christ is the Head and Monarch of the Church. It is true, say they; but there is likewise another visible head of the Church, which is the Pope. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say that Peter had a primacy of order, that is, a firstship among the Apostles. It is true, they say; but withal he had a supremacy of power and jurisdiction. In the first place they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

We say there are two-and-twenty books of canonical scripture. It is true, say they; but there are other books also; as, namely, Tobit, Judith, the Maccabees, &c., that are canonical. In the first part they approve all that we hold, in the latter they stand by themselves: and that is the safer way, where both sides agree.

We say Scripture is the rule of faith. It is true, say they; but there are traditions likewise, and unwritten verities, that must be added to the Scriptures. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

Lastly, *we* say there are Twelve Articles of the Creed, and this is the tenet and confession of all Christian Churches. It is true, say they; but there are twelve articles more, published by Pope Pius the Fourth, to be received of Catholics. In the first place they confess all that we hold, in the latter they stand single by themselves: and that is the safer way, by our adversaries' confession, where both sides agree.—*Eclectic Review.*

DEFERRED MATTER.

Progress of Christianity among the Jews in Europe.—We derive the following interesting facts from an address of Professor Tholuck, before the British Society for the Conversion of the Jews, at their recent anniversary meeting in London.—*N. Y. Observer.*

It is an undoubted fact, that more proselytes have been made from among the Jews during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland, there has been the most astonishing success; and I can bear testimony to what has come under my own observation in the capital of Silesia, my native city, where many conversions have taken place. I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong.

In the University of Breslaw, there are three professors who were formerly Israelites—a Professor of Philology, a Professor of Chemistry, and a Professor of Philosophy; there is, besides, a clergyman, who professes the Gospel, and he was a Jew. In my present station, at Halle, there are no less than five professors formerly Jews—one of Medicine, one of Mathematics, one of Law, and two of Philology. But, although I cannot assure myself that in all these individuals a change of heart has taken place, and that every apparent conversion is a real conversion, yet I can say, that out of thousands who have embraced Christianity, there are at least hundreds who are true Israelites, having not only received the baptism of water but of the Holy Spirit. Let us not despise, then, these fruits of the labors of love; since, though some may, perhaps, have professed Christianity from outward motives, yet their children are educated in the truth; which they would not have been, had not their fathers forsworn the Jewish faith.

Let me also state, that, in some instances, the Lord has blessed my individual labors in the station wherein, through his grace, I myself have been placed. The first person who was brought, through my instrumentality, to the faith of Christ, was a Jew; and I shall never forget what a deep impression was made on my heart from this circumstance. Since then, I may say, I never gave a theological lecture at Berlin, but it was attended by Jews, and some of whom at present are preparing for the ministry. * * * * * I might show that some of the Jewish conversions have taken place among men of the highest literary attainment; and, among others, I might mention Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.
Episcopal Recorder.

Lutheran Church.—There are in the United States rising of 200 ordained Lutheran ministers, and above 20 licentiates; about 800 congregations, and between 60 and 70,000 communicants. There are talent and learning, as well as piety, both among preachers and laymen, adequate to any wants of our Church. There is surplus wealth enough among our people to support all our missionaries at the rate of $2000 for each per annum, and $5000 for the Gettysburg; to educate one hundred young men at $100 for each per annum; to pay well all our stationed ministers, to send missionaries to every destitute part of our land, and even to establish a foreign mission with an endowment of $40,000, and an annual appropriation of $10,000 besides.—*Pastoral Address of the General Synod.*

The Rose of Jericho.—This singular plant, which is found only in the deserts of Arabia, resembles no other in the world. It is about six inches high, root and all. Its tiny branches give it the appearance of a Lilliputian tree. When drawn from the earth, and allowed to dry, the points of its branches curve inward until they touch in one common centre. Within the hollow globe thus formed, its numerous flowers are enclosed, which is partly the case while the plant is in its natural state.—*Southern Churchman.*

The Far West—Illinois. If we may trust the opinion of competent judges, it would be difficult to bring before the Church in this country a more important subject than that which is now presented by Bishop Chase and others who are engaged in promoting the cause of institutions for religious education in the far West. Millions yet to be born will receive their character from these institutions; or (if they are not established and supported) millions will mourn over the ignorance, superstition and fanaticism that will pervade that portion of our country, which at no distant day will *rule* us all. It was well said by the celebrated Rufus King, a short time before his death, "The great battle of the Reformation is yet to be fought in the Valley of the Mississippi." It is proposed to bring this subject more fully before the friends of Protestantism in Boston, during the coming week. All persons interested are earnestly requested to attend and give their aid in this holy cause.—*Christian Witness.*

Mission to Abyssinia.—We rejoice to learn that the mission of the Church Missionary Society to Abyssinia has been resumed, and that the Rev. Mr. Gobat, whose labors in that country have excited so much interest, has returned thither, accompanied by the Rev. Mr. Isenberg, and the families of these missionaries. The London Missionary Register for August gives some extracts from their journal, by which it appears that they reached Massowah (a small island and town in the Red Sea, on the coast of Abyssinia,) on the 20th of December, 1834. They intended proceeding with as little delay as possible to Axum, a town in the interior.

The following extract from the journal of Messrs. Gobat and Isenberg, will doubtless furnish food for reflection to those who pray and to those who neglect to pray for the success of missions.—*Episcopal Recorder.*

"Dec. 2.—Yesterday evening, being the first Monday evening of the month, we united in prayer for the extension of the kingdom of the Lord, also reading Eph. iii., and enjoying great comfort by knowing that we were united at one and the same time with thousands of Christians at the footstool of the Lord, in one spirit, one prayer, and having one promise."

Greece.—The Synod of Greece has ordered that the translation of the Pentateuch, recently made from Hebrew in modern Greek, should not be read by the clergy in the churches nor by the youth in the schools. The ground of this opposition is, that it does not in all respects agree with the Septuagint, which is the canonical bood of the Greek Church.—*Missionary Herald.*

Bishop White Prayer-book Society.—We learn that the Bishop White Prayer-book Society has appropriated 300 prayer-books to Bishop Kemper for the benefit of the missionary district to which he has been appointed.

This Society, which has been zealously engaged since its formation in promoting its important object, both needs and deserves a liberal support from the public. There is a constant demand for the Prayer-book from every quarter of our country, and the concurrent experience of all who have witnessed its influence goes to prove that no uninspired volume can be circulated with greater benefit. In these circumstances it can only be necessary to call attention to the plans of the Bishop White Prayer-book Society to ensure for it the liberal co-operation of Episcopalians, not in this Diocese only, which happens to be the seat of its operations, but throughout the whole Church. Its benefits have not been limited to any one section of the Church, more than three-fourths of its appropriations having been made to places out of this State. Our missionaries to China have been liberally supplied, and an application recently received from the Rev. Mr. Searle for an appropriation to Rio Janeiro, will be granted. Thus acting "on the broadest missionary basis" it is certainly entitled to a general support. We notice its claims at the present time in consequence of the information that its funds are nearly or quite exhausted. We trust that they will be speedily renewed.

We understand that the British Prayer-book and Homily Society have forwarded to this Society a copy of the Prayer-book in each of the languages in which it has been published by the former.—*Episcopal Recorder.*

From the last British Magazine.

The Church Missionary Society has recently received the largest testamentary bequest ever made to its funds. It consists of one-fourth part of the residuary personal estates of the late Horatio Cock, Esq., of Colchester. The following are the particulars of the Society's proportion: Three per cent. consols, 9,100*l.*; three per cent. reduced, 437*l.* 10*s.*; bank stock, 1,250*l.*; cash 207*l.* 18*s* 6*d*. These sums are, however, subject to the legacy duty, which reduces the actual amount 10 per cent. A similar benefaction has been received by the British and Foreign Bible Society. Mr. Cock also left handsome legacies to several Colchester and other charities.—*Chelmsford Chronicle.*

The "Commission of the General Assembly of the Church of Scotland" met on the 12th instant. To this commission it is proper to observe, for the information of the English reader, every member of the "General Assembly" has a right to be admitted; and the meeting was crowded to an extent greatly exceeding any former example. More than one hundred members of the "General Assembly" were present; incontestible proof of the deep interest excited by the occasion. A resolution, expressive of the strongest distrust in the constitution and character of the commission lately issued by ministers for inquiring into the state of the Church of Scotland, was proposed, and carried by the decisive majority of ninety to three. The resolution is grounded upon the fact that a majority of the acting and paid commissioners are known to be inimical to the Church of Scotland. One of them, and the Secretary of the Commission, conducted the opposition to the payment of ministers' money in Edinburgh.

The ministerial measure for the Irish Church, if passed into a law, would produce the following results in the four parishes into which the City of Limerick is divided:—St. Michael's Parish, endowment reduced from 550*l.* a year to 60*l.*; number of Episcopalian Protestants, 2700. St. Mary's Parish, endowment reduced from 1000*l.* a year to 70*l.*; number of Protestants, 840. St. Munchin's Parish, endowment reduced from 430*l.* a year to 12*l.*; number of Protestants, 320. St. John's Parish, 41*l.* a year; number of Protestants, 650.
Limerick Chronicle, July 20.

The Ecclesiastical Commissioners have granted 25*l.* a year to the Vicar of St. John's, in this city, out of Bishop Boulter's bequest for the augmentation of livings of inconsiderable value, and where much duty is performed by the incumbents; the population of this parish amounts to 14,000, and the income of the vicar to the miserable pittance of 41*l.* a year.—*Ibid.*

NEW BOOKS.

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